The LUTHERAN

CHERUB CHOIR

"Make a joyful noise unto the Lord"

ol. 34, No. 32

MAY 7, 1952

0 CENTS

The Circus Came to Town

EVERY YEAR WHEN SPRING comes and there's talk of the circus coming to town, I recall the last time I went. It was a rather unusual experience.

The tickets—mostly complimentary—had been given out for the Saturday afternoon performance. When the hour came, Paul's back yard was well filled with excited youngsters and tolerant parents. Everyone for blocks around had been hearing of this Big Top venture ever since Ringling Brothers, Barnum and Bailey had proved an inspiration several weeks before. From all reports Barnum's was never like this!

THE YOUNGSTERS PRACTICED every act until they had it down pat. The grand finale, "The House Is on Fire," was done to perfection—even to the slip of the hose on the audience.

When receipts were totaled—$4.22—the gang huddled together to decide what they should do with their money.

"Let's have a party," Geraldine offered immediately.

It was quiet for a moment. Then Paul suggested, "Couldn't we give half to some other boys and girls who need it more than we do?"

As I listened I heard him continue, "They're collecting money at my church for Lutheran World Action."

"WHAT'S THAT?" asked Charles, who'd been the organ grinder.

"That's to help people in other countries—boys and girls like us, too," Paul told him. "We've seen movies about them and they really need help, believe me."

"Golly," Charles burst forth. "If it's like that, let's give all our money to Lutheran Action or whatever it is. We can have a party any time."

I couldn't believe my ears. These were merely grammar school children. But it really did happen—five years ago. Now you know why every spring when our Lutheran World Action appeal is made, I can't forget my last visit to the circus.

—BETTY F. NEUBAUER

The LUTHERAN — News Magazine of the United Lutheran Church in America

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COVER PICTURE. The Cherub Choir, consisting of children from the ages of three to eight years, is one of four choirs of Trinity Lutheran Church, Germantown, Philadelphia, Pa. Mrs. Ernest Baxter, choir director, and Rev. Dr. Edward T. Horn are with the children.

THE CHURCH IN THE NEWS

Methodists meet

If all Protestant churches of the U.S. were to merge this month, the result would be something like the Methodist Church multiplied by six. Methodists, who come close to being typical of the sort of Protestantism which has developed in America, were struggling last week to remedy defects in their church structure which are typical of American Protestantism in general.

Methodists, who are more tightly organized on the local conference level than other American Protestant churches, are loosely organized at the top. Last week their General Conference (held every four years to legislate for their 9 million membership) struggled with a proposal to tighten up by cutting in half the number of their church boards and agencies (63).

They would save a million dollars a year, they were told, if they would combine boards, merge publications, centralize finance. To get some unity in the sprawling structure, they were advised by a survey commission to set up a 32-member co-ordinating council. But this would be a "dangerous concentration of power" in the hands of a few, some said.

Since most Methodist boards and agencies oppose the remodeling proposal, it seemed likely that before the conference closed on May 7 the plan would be referred to some committee "for further study."

Methodist ministers

In the old days almost any man who had a clear conscience, a desire to preach, and a horse to ride along the frontier could be a Methodist minister. Untroubled about theological education or ordination, Methodism became America's strongest Protestant denomination by putting its laymen to work.

Only five years ago one third of all U.S. Methodist congregations had unordained pastors (last year, 22.4 per cent). In England five out of seven Sunday services for Methodists are conducted by lay preachers who work at other professions or businesses on weekdays. Situation of the Methodists in the U.S. is now changing rapidly, with 1,000 new ministers expected from theological schools next year —double the 1939-50 rate.

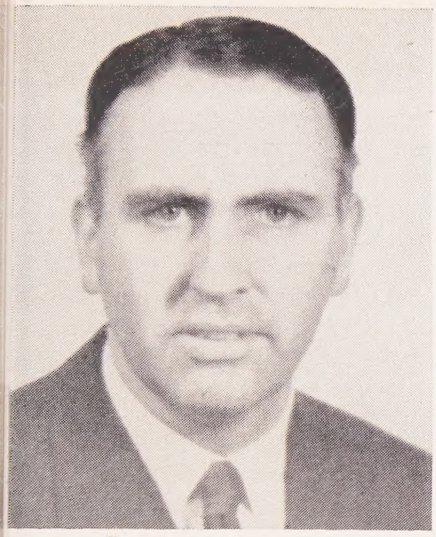
The question before the Methodist General Conference in San Francisco this month is whether lay preachers shall be permitted to administer the Lord's Supper. The 1948 conference ruled against this, though permitting laymen to be authorized to administer baptism. Men who have not attended theological school may be ordained after four years as supply pastors.

Prenter lectures

From Denmark, where Lutheran pastors are expected to know their theology thoroughly, the foremost theologian came to the U.S. to lecture this week at Union Seminary in New York.

Dr. Regin Prenter, of the Aarhus University faculty in his homeland, is scheduled to speak this summer at the Lutheran World Federation assembly in Hannover. He is chairman of the LWF Commission on Theology. His first book to be published in America, *Spiritus Creator,* will be produced by the Muhlenberg Press this year.

At Union Dr. Prenter's subject is "Some Problems in Christology."



DR. REGIN PRENTER
Lectures here

Orthodox Lutherans" will meet

After the Lutheran World Federation ssembly in Germany this summer, where bout nine tenths of Lutheran churches f the world will be represented, "a world nference of orthodox Lutherans" will e held. These are members of the Lu- ieran Church—Missouri Synod in the J.S. and Canada, and churches elsewhere hich are in fellowship with it.

The invitation has been sent by Mis- ouri Synod official Dr. L. Meyer, The *ustralian Lutheran* reports. "After the Iannover meeting," Dr. Meyer wrote, we are arranging a meeting of all the rethren from the various parts of the orld who are in fellowship with us. hat means that we will have all the rethren of the Free Churches in Ger- iany present, plus representatives from inland, Denmark, Belgium, France, lsace, very likely also from South merica and from Australia, we hope." This would be "a world conference of rthodox Lutherans," the Australian eriodical states.

Missionaries jailed in China are listed

Names of all Americans known to be imprisoned or under house arrest in China were made public in late April by the U.S. Department of State. There are 62, of whom 49 are missionaries. One is a Lutheran, the Rev. Paul Mackensen of the ULC mission in Tsingtao.

U.S. Senator William F. Knowland released a list of 32 imprisoned Americans in December, contrary to the policy of the State Department which kept names secret in fear that publicity would endanger the prisoners. Since diplomatic negotiations through the British embassy in Peiping have failed to produce results, there is no longer a reason for secrecy, the State Department says.

Twenty American Roman Catholic missionaries are in jail and eight under house arrest, according to the report. Thirteen Protestant missionaries are imprisoned and 11 detained in their homes. Of the Protestants a majority are Presbyterians. Five years ago there were 2,535 American Protestant missionaries in China.

Three Roman Catholics are imprisoned in Tsingtao along with Pastor Mackensen There are 10 prisoners in Kwangtung province, six of them from the Lienhsien mission of the Presbyterian Church. There are 153 Americans in China who are not under arrest.

There are 1,435 Roman Cathlic missionaries of all nationalities still in China, it was reported from Hong Kong. One tenth (145) are in prison. Thirty-four of the prisoners are German, 33 French, 7 Canadian.

Prisoners for propaganda

No missionaries have been executed by Chinese Communists, according to reports, although Dr. William Wallace died in his cell and Miss Gertrude Cone died

of malnutrition after being released. Missionaries are held so they can be put on exhibition as enemies of China in a propaganda effort to embitter the Chinese against foreigners.

For 11 days a Roman Catholic, Robert W. Green, underwent constant questioning while he was kept tied in his cell, he said last month in Hong Kong. On Easter he was brought before 5,000 people for an "accusation trial." He was accused of aiding guerillas, spying, murder, and organizing a counter-revolutionary group. "One by one people came on the stage to accuse me," said Father Green. "My own mission cook was the worst of all, and testified I wasn't even a priest and that I had killed four Communist soldiers."

The crowd was asked what should be done with the prisoner. "Cut off his head," the people shouted. Next day the priest was released, and escorted from Tungwan, Kwangsi province, to the Hong Kong border. In every village on the way the prisoner was paraded through the streets while police told the people about his "crimes."

Wagner College elects Delo

A president for Wagner College, succeeding Dr. Walter Langsam, was elected April 24. He is Dr. David M. Delo, executive director of the American Geological Institute since 1949.

Dr. Delo has been a teacher at Washington University, Northwestern, Lawrence College, and Knox College in Galesburg, Illinois. He was born in Illinois in 1905, the son of a Lutheran pastor, the Rev. Frank Delo. He was graduated from Miami University (1926), received an M.A. degree from Kansas University (1928), and a Ph.D. from Harvard (1935). From 1946 to 1949 he was chief of staff of the scientific manpower branch of the U.S. Army general staff.

He takes office at Wagner in July.

Californians begin seminary campaign

First stop on Dr. Franklin Clark Fry's homeward voyage from Japan was Culver City, California, where 1,400 men were expected at a rally on May 1.

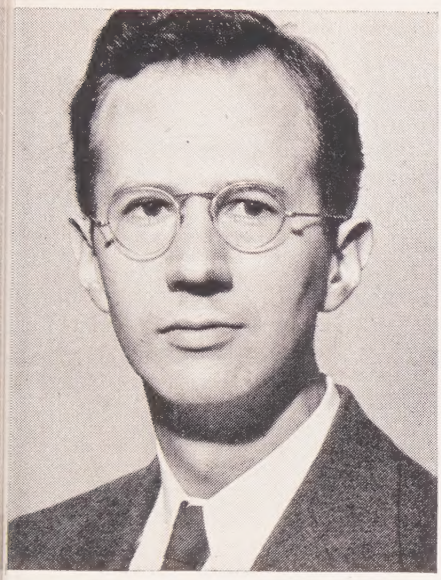
California Lutherans are building up their strength this month for a $250,000 appeal to help finance the Pacific Seminary scheduled to open in Berkeley in September. Pledges for the fund are to be secured May 18-31.

This month the new seminary had announced the names of three who will be on the first faculty when school opens. Dr. Charles B. Foelsch, pastor of the Church of the Holy Trinity in New York City, is president. Professor of church history will be Dr. E. Theodore Bachmann, formerly on the faculty of the Chicago Lutheran Seminary and in 1950-52 on the Luther Seminary faculty at St. Paul, Minn. Professor of New Testament will be Dr. Harry Mumm, formerly instructor at Central Seminary.

Knubel-Miller lectures planned

"Church and State" will be the subject of the Knubel-Miller lectures in five U.S. cities next year, it is announced by Dr. Gould Wickey of the United Lutheran Church Board of Education. They will be given in Baltimore, Hickory, N. C., Des Moines, Denver, and Berkeley next February.

The lectureship was initiated in 1943 in recognition of the services of Dr. Frederick H. Knubel as first president of the ULC and of Dr. E. Clarence Miller as first treasurer. Responsibility for the annual lectures has recently been transferred to the ULC Board of Education. In 1952 the lectures on "Pastoral Counseling" have been given by Dr. Frederick H. Knubel, president of the Synod of New



DR. E. THEODORE BACHMANN
Joins Pacific faculty

DR. HARRY MUMM
Will teach New Testament

York. The 1953 lectures will be by Dr. G. Elson Ruff, editor of THE LUTHERAN.

Southerners will study social questions

Lutherans from six Southern synods are scheduled to gather in Charlotte, North Carolina, May 19-21, to discuss social questions—with emphasis on the race problem. The conference is sponsored by the ULC Board of Social Missions.

Plans for the conference resulted from discussion of a Social Missions Board document published last summer, "A Statement on Human Relations." Heaviest criticism of the statement came from the council of the Church of the Resurrection in Augusta, Georgia, which proposed that a conference be held.

Recommended

¶ Some church orphanages, no longer needed as shelters for normal children, might be converted into institutions for mentally deficient children, it was proposed to the Board of Social Missions by Secretary Francis A. Shearer on April 23. This "involves lifetime care, if the child cannot be prepared for life in the normal community," he emphasized.

The United Lutheran Church will be asked at its 1952 convention to request its synods to study the possibility.

¶ Christians should make a special point in casting their ballots on election day in 1952, the Board of Social Missions recommended. In national and state elections of 1952 (in the U.S.) "many important issues related to foreign policy, civil liberties, international co-operation, economic life, rearmament, and honesty and responsibility in government will be decided," the Board stated.

"These decisions will affect the freedom, justice, and security of our nation. Christian love as a law of justice and fellowship commands us to act responsibly on these issues in the political campaigns and in our voting.

"As a Board of Social Missions, we

call upon people and congregations to study these issues and to vote with an understanding that God calls us to faithfulness in this area of life, just as in our daily work, our homes, and our churches."

Write Congressmen about technical aid

Sometime soon the U.S. Congress will make up its mind about the $656 million "economic and technical aid" fund proposed in the federal budget for 1952-53. Part of this money is intended to help under-developed countries improve their farming methods, sanitation, education.

"We urge our people in the United States to correspond immediately with their representatives and senators in Congress, asking that appropriations for economic and technical aid be kept at least at the recommended level," the ULC Board of Social Missions agreed on April 24.

"Hunger, disease, poverty, and illiteracy are the common lot of half the world's people," the Board stated. "In this situation Christian people have a great opportunity and responsibility to follow Christ's command to help one another by supporting the United Nations' program of technical assistance, the Colombo plan of the British Commonwealth, and the United States' Point IV program.

"These programs are not relief handouts, but rather the furnishing of minimal amounts of capital and goods along with major numbers of technically trained and socially skilled leaders to nations requesting such assistance in programs of self-development."

Lutherans open up in Caracas

Biggest venture of the National Lutheran Council's newest agency—the Division of Lutheran Co-operation in Latin America—began in April when a large school property was leased in Venezuela's capital city, Caracas. A kindergarten is already operating in the new building with 35 pupils. Classes are in English and Spanish.

Lutherans hope to minister in Venezuela in the Spanish, English, German Latvian, and Hungarian languages. Most Lutherans living there are from Europe. Pastor Heinrich Falk, a German clergyman, arrived in February to begin work among German-speaking people. Field representative of the National Lutheran Council is the Rev. Fred W. Kern.

ULC apportionment slips

Prospects for reaching the United Lutheran Church goal of $5,203,300 in apportioned benevolence in 1952 looked bright a month ago, when the total received by the church treasurer through March 20 was 23 per cent higher than in 1951. The apportionment fund pays for the regularly scheduled work of the church's boards and agencies.

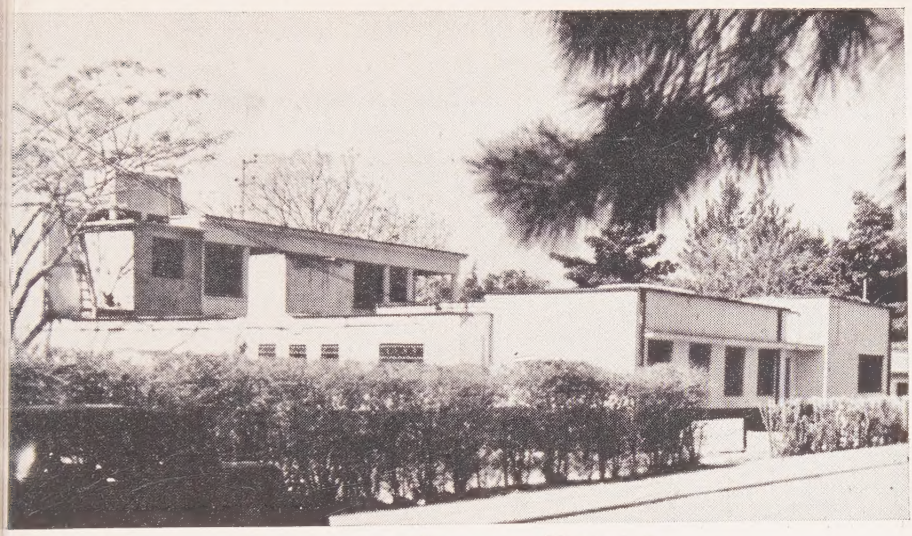
In late April, when the total for three months had been tabulated, prospects clouded up. The amount was still larger than in 1951, but only 2.3 per cent larger. Sums coming from the synods in March were $59,445 less than last year. Only 82 per cent of the monthly allotments to the boards could be paid.

Reason for the falling off was largely that in 1951 the Palm Sunday and Easter offerings—among the largest of the year—were received in March. This year both came in April. They will be reflected in the ULC treasurer's May 20 statement.

Benevolence offerings in 1952 must be a million dollars more than in 1951 to balance the church budget.

Fake "doctors' degrees"

There are a few clergymen so ambitious to write a "Th.D." (doctor o



HEADQUARTERS LEASED IN VENEZUELA
Kindergarten, print shop, offices open in Caracas

heology) after their names that they ike shortcuts. The facts were reported ist month by Dr. John Vale Russell, who as been on the staff of the United States)ffice of Education.

Several hundred fraudulent "educa-onal institutions" are operating in the Jnited States, Dr. Russell said. They spe-ialize in issuing fake theology degrees vhich can be secured by writing a "thesis" nd paying about $250. Some clergymen vith "phony theology degrees" have been ound in the U.S. Army Chaplain Corps.

Action of the Federal Trade Commis-ion against the "American Bible College")f Chicago was reported last month. The chool was selling correspondence courses n theology. It has agreed to drop the word "college" from its title, and ac-knowledges that it is not a recognized and accredited school.

Several years of graduate study in the classrooms of a generally recognized uni-versity are usually required for a valid doctor's degree. Candidates must also publish an extensive thesis.

And so forth

General Dwight Eisenhower does not belong to any church, but his mother—in her late years—joined the Jehovah's Witnesses. This was reported recently in THE LUTHERAN. Earlier the Eisenhower family had belonged to the Church of the Brethren, a pacifist group of "plain people."

An addition to the Eisenhower information came last month from Pastor P. J. Bame of Salem Lutheran Church, Mt. Sidney, Va. Mrs. Eisenhower (maiden name, Elizabeth Ida Stover) was a member of Salem congregation in Mt. Sidney until she moved west, reported Pastor Bame. She was received in this church Nov. 21, 1875, and continued in membership until she was about 20.

To Iron Curtain countries where it has become difficult for Roman Catholic priests to instruct the children, lessons in the catechism were being broadcast by the Vatican radio last month. The radio lessons would "assist parents in preparing their children for Holy Communion."

World News Notes

World gets smaller

A jet plane roaring at 500 miles an hour left England for South Africa on May 2, the first to be put in passenger service by a commercial airline. It travels three miles a minute faster than piston-engined planes, reducing the London-to-Johannesburg time (including five stops on the way) from 32 hours to 23.

British Overseas Airways expects before the end of the year to put its Comet jets in service from London to Singapore, cutting in half the 60 hours now required for the trip. Comets will probably begin flying the North Atlantic in 1954.

Asians may be U.S. citizens

Nobody from Japan, Indonesia, Burma, or Thailand can become a U.S. citizen according to the law now in effect. Orientals have been acutely conscious of this discrimination.

Half-way through the U.S. Congress this month was a change in the law. The House on April 25 passed a bill making all Asians eligible for naturalization. A similar bill is pending in the Senate.

No tidal wave of immigration from the East is likely, because the proposed law limits the total number coming from all countries to 154,657. In such countries as Japan the immigration quota would be only 100 a year.

Church groups, including the National Lutheran Council, appealed vigorously for a more generous law, and were especially eager for admission of 100,000 refugees a year for three years. The House, after three days of strenuous debate, turned down all proposals for change in the bill.

Immigration quota are continued on the basis of the ancestry of American citizens as shown in the 1920 census. Great Britain and Northern Ireland have the biggest quota, Germany next.

More daylight

For about four U.S. families out of 10 there is an extra hour of sunlight at the close of each day, from April 27 when clocks were turned ahead until Sept. 28 when daylight time ends. It's a nuisance for makers of railroad timetables, and farmers don't like it, but it gives city people a chance to work in their yards.

Britain went on daylight time April 20. The idea was first proposed there in 1908, was tried out during World War I, and adopted permanently in 1925. Most of Europe (but not Italy, Greece, Switzerland, or Scandinavia) moves the clocks ahead every April. In the U.S. the time change occurs chiefly in the northeastern states and in larger cities of Ohio, Indiana, Illinois, Nevada, California.

Potato racket

The black market in potatoes will be out of business sometime this month in U.S. cities, as the new crop begins moving in large volume from Florida, Alabama, Texas, and California. While the shortage lasts, dealers have been charging as much as 80 per cent above retail ceiling prices. In Philadelphia the black market cost consumers $150,000 a week, the Price Stabilization Office reported.

In 1951 the U.S. potato crop had been 100 million bushels under 1950.

Chinese will type

Communists can soon typewrite their propaganda documents if they have luck in learning to use the machines being made for them in eastern Germany. The first typewriters for the Chinese language —three keyboards with 2,500 characters each—are being assembled in Erfurt.

MISSOURI FLOOD CONTROL

THE ARGUMENT over how to prevent ods in the Missouri Valley took on new e as the swollen river and its tributaries t out of hand again. Everyone agreed at something must be done, but it was rd to get together on what it should be.

Flood control has traditionally been in e hands of army engineers. They have epened river channels for better navi- tion, built huge dams to control the flow water, and put up levees to keep the ater from flooding low areas.

The Interior Department has been in- rested in flood control, too. But its rec- mation experts wanted to use the dams r irrigation as well. They favored build- g the dams farther upstream, to open new land for cultivation.

ick-Sloan Plan

The army engineers and the Bureau of eclamation were rivals in flood control ntil 1944. That year, President Roose- elt proposed that a Missouri Valley Au- nority be organized, patterned after VA. It would combine flood control, ver navigation, irrigation, and produc- on of electric power, in one unified fed- ral agency.

Scared by the specter of growing bu- eaucracy, the rivals became friends and ecided to unite forces. They drafted the ick-Sloan plan, named after the chief f army engineers and the former regional ngineer of the Bureau of Reclamation. called for long-range development of e Missouri Basin in ten states, at a cost $9 billion, under joint direction of the vo agencies.

Congress approved the plan, and ap- ropriated enough money to make a start n building 150 multi-purpose dams. hese were supposed to irrigate 7 million acres and protect 5 million acres from floods. The plan called for deepening the Missouri below Sioux City and building 1,500 miles of levees.

The projects moved slowly, partly because the two agencies had different ideas about how things should be done and who should do them. Each year's increasing floods found the defense inadequate to protect the midwest from heavy damage. The Pick-Sloan plan obviously needed a "shot in the arm."

PRESIDENT TRUMAN provided the needed stimulant. He sent a reorganization plan to Congress in which he proposed that flood control and improvement of rivers and harbors be transferred from the army engineers to the Interior Department's Bureau of Reclamation. This would end the two-headed administration of flood control, as recommended by the Hoover Commission in 1949.

Congressmen were not enthusiastic about the proposed shift. The army engineers had been the channel through which "rivers and harbors" patronage was doled out. Reclamation engineers might not be as "politically considerate." But mounting flood damage put increasing pressure on Congress, and the alternative might be a Missouri Valley Authority—popular in Washington but unpopular back home.

The president's reorganization plan goes into effect automatically unless either the House or Senate votes against it in 60 days. Meanwhile the president's commission appointed in February to study plans for the development of the Missouri basin will hold public hearings in the stricken areas.

—ROBERT E. VAN DEUSEN

SHEPHERD OF THE MOUNTAINS

By PAUL W. TRAVIS

In California's high Sierras a Lutheran trailer mission is blazing a trail for the Gospel

"YOU'LL FORGIVE CATHY for crying, Pastor. You see, she's never seen another little girl. The only other child she's seen is her seven-year-old brother."

A mother living high up the Sierra mountains above Somerset, California, was talking to Lutheran Missionary Charles Clark, who was conducting the first Sunday school ever held in that area.

Few Americans realize that within 100 miles of San Francisco there are communities where no family has a telephone, the water system is a ditch dug to the cabin from a mountain stream, and no ordained minister has ever visited. And Pastor Clark, who on arrival had cooked his meals on an open camp stove in the woods near the community, was warned that he might be attacked by wildcats and bears.

This, the Mother Lode Country of the western foothills of the Sierra Nevada mountains of central California, is one of the most colorful and historic spots in the "Wild West" of the United States. To it came the early California gold miners—for gold was discovered here in 1848.

COMMUNITIES WERE FOUNDED and many of today's buildings were built then. Bret Harte and Mark Twain wrote here—it's the country of the famous Jumping Frog story.

Many Hollywood westerns and historic movies are filmed in this frontier country. Today's citizens are gold miners and loggers and their families. The standard of living is low. There's much moving about when another camp or mine looks "greener." People are isolated.

Under such circumstances the church has been virtually unknown. Since there is more glamour in saving heathen in India than in simply going up into the mountains 50 miles or so, this Mother Lode country has been Gospel-less since Gen. John Sutter found gold and started a stampede of rough and ready '49ers into the mountains from every state in the Union.

This is the story of how the United Lutheran Church is now going into these areas with the Gospel.

It began when the California Synod president, Dr. James P. Beasom, looked up at the high hills and envisioned the day when the mountain people would have the chance to hear the Gospel. He thought of Jesus' words about the shepherd leaving his safe fold to go into the mountains to seek "that which is gone astray."

Once, while visiting Central Seminary in Fremont, Nebraska, Dr. Beasom told the students "I would like to send the Gospel to those mountains."

Among his hearers was a young student who felt that the church was often neglectful of barren and out-of-the-way places. Pastor Clark, then a student, came to him afterward and offered "I would like to be the one to take the Gospel to those mountains."

Evidently God intended it to be one. Charles Clark was graduated from Central in May 1951. Both he and his wife, Evalina, were graduates of Midland College. Clark was ordained in June 1951. The same month, under the joint auspices of the Board of American Missions and the California Synod, the husky young pastor and his wife set out into the mountains to begin the work of the Mount Olive Lutheran Parish.

Ordinary procedure—that of establishing a congregation—was out, for there was little hope of organizing permanent churches. It was decided the work must be kept mobile. If greater opportunities opened in another community, the work must be moved.

So this modern shepherd of the hills was equipped with a station wagon, to serve as transportation, as sleeping quarters in isolated areas, and to truck equipment from place to place.

A public address system, office equipment, movie and still projectors, and a folding altar ingeniously built on a two-wheel trailer were provided. Everything necessary for a church service was added—song books, chairs, candlesticks . . . The Women's Missionary Society of the California Synod maintains the station wagon and pays the Clarks' traveling expenses.

After surveying the field, the pastor first set up a vacation Bible school at Sutter Creek, about 40 miles northeast of Stockton, California, in August 1951.

There was prayer, faith and hope—but also, naturally, the question: How will this work out? Lutherans were unknown, the pastor had few prospects or contacts.

Children came who had absolutely no religious training. Most had a very little. But when two weeks of school ended, Sutter Creek DVBS had 11 teachers and 90 pupils—astounding for "unknown Lutherans" in a town of 1,800. DVBS continued as a Sunday school. Later a mission was organized and then a women's society.

"Our work is now a year old," said Pastor Clark. "We have moved the Sutter Creek mission to Jackson, a larger community. I work in Sutter Creek and Jackson on Sunday. On Tuesday we have services in West Point, Wednesday in Foresthill, Thursday in Somerset. Friday and Saturday is for office work and sermon preparation."

"We also make a weekly visit to the hospital in Jackson. From our parsonage at Placerville, California, I drive about 400 miles a week just for services. Then there are many miles to drive for calling and other work. We now serve about 125 children and 100 adults."

PUPILS AND TEACHERS AT SUTTER CREEK SCHOOL
For many, it was their first religious instruction

The pastor's young wife—he calls her "Evie"—travels with him. She's organist, pianist, Sunday school teacher, office secretary, assistant pastor—anything that might be needed.

Pastor Clark told me, "She's doing the work of two parish workers."

"Some of our beginnings are small," continued the pastor. "Maybe only one or two students. But youngsters are enthusiastic recruiters, and soon Sunday school grows—sometimes beyond our ability to handle it. There's a dearth of teachers and workers."

"I SUPPOSE YOUR WORK requires unusual methods," I said.

"Yes. There's little pastoral calling. Many apparently are so proud to be rough and tough that they're actually embarrassed to have the preacher's car in front of their house. So we resort to mail contacts. This gets results, for underneath this front they desire Christian training for their youngsters."

"The mail is also used in the winter when many communities are blocked with eight to ten feet of snow. We mail Sunday school lessons regularly to all children absent or unreachable, and to adults, too. This is effective, as evidenced by many letters of appreciation."

"There is an awakening desire for spiritual things among the mountain people," continued the pastor. "For example, a year ago the Foresthill community built a beautiful log church, hoping someone would come along and hold services. Now Mormons, Adventists and Lutherans use it. We have services on Wednesday, with Bible school at four, a church service at seven and young people's class at eight. Our Bible school here increases by three or four every week."

"One young man goes downtown early Wednesday evening, rounds up the kids from the pool halls and brings them to church. He's very effective. There's a standing joke, 'If you don't want to go to church stay out of the pool halls Wednesday night.' "

It would be an eye opener for Chris-

ns who do not realize there are heathen America to listen to some of the re-rks of the people in Foresthill.

One eight-year-old boy approached the stor, very worried: "Pastor, can I stay en though I forgot my dues?"

SOCIAL WELFARE WORK occupies much the pastor's time. Since many adults more interested in carousing than aying, their lives get twisted into many ids of knots.

Family problems produce material eds. The flimsy cabins often burn wn. Many families are underpriv-ged.

"It is disheartening to stand before nday school youngsters looking up at u obviously hungry," declared the pas-r. "Whenever I have funds I buy food, pecially milk."

"One goal we have is to provide clean, holesome entertainment. Most towns ave no theater, skating rink or entertain-ent of any kind except the dozens of ars and poolrooms. Already, in Forest-ll some adults cleaned up a poolroom, e supervising it and encouraging young people to come. It's the only decent place in town."

There is much juvenile delinquency. In the past two months the pastor has been called in on four juvenile court cases.

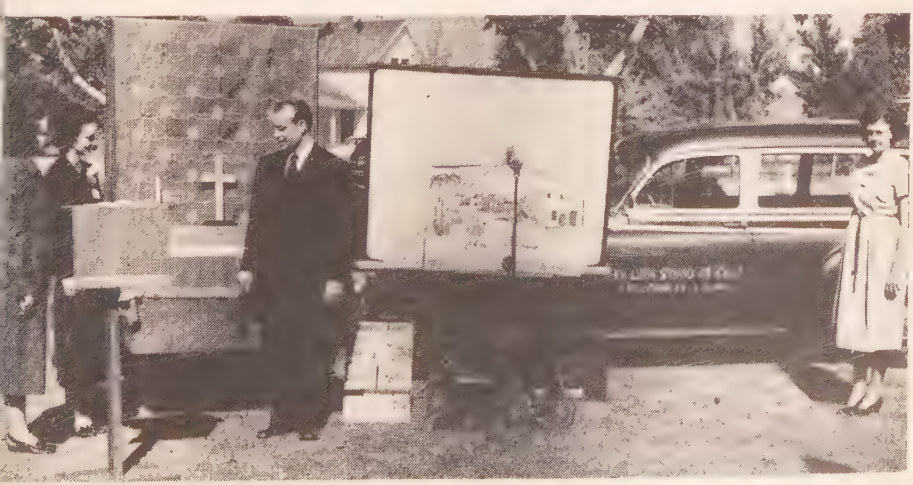
Pastor Clark continued, "It's all in a day's work to receive an urgent call from a worried mother, perhaps with a sick child, to hunt up the father or sometimes both father and mother, from bar to bar. Part of my store of knowledge is the exact hours each bar is open—it saves me trips."

But the Mount Olive Lutheran Mission is moving out in a program to stop delinquency before it happens by a vigorous program of spiritual training augmented with wholesome recreation.

All welfare work is closely co-ordinated with the Lutheran Welfare Agency in Sacramento, California.

"HAVE YOU NOTED ANY visible results yet from your work?" I asked.

"Well, the people are difficult to reach. They're group conscious and we Lutherans are strangers and outsiders.



THE TRAILER BECOMES A PORTABLE ALTAR
Pastor and Mrs. Clark (at right) demonstrate their equipment

CHURCH COUNCIL AT SUTTER CREEK MISSION
They met in a garage

"So we haven't developed much strong leadership yet, nor confirmed any youngsters. But several families, moving to places like Los Angeles and Sacramento, have searched out Lutheran churches and joined. It's like plowing and planting only to have seed spring up in a distant field where we can never see it and others reap the harvest."

BOTH THE PASTOR and his wife are enthusiastic about the future. Now the major project is several daily vacation Bible schools. As demonstrated at Sutter Creek last summer, this is the most effective way to reach youngsters.

"We hope to reach six to eight hundred youngsters this summer," said the pastor, "with regular two-week courses in each community."

"Are you going to divide yourself into two people?" I asked.

"Well, I wish I could," he laughed. "I'm counting on outside help from young people of the California Synod. We need eight young people who will help for eight to ten weeks. I'll train them from June 15 to 21, then it'll be DVBS in various places straight through to Aug. 15. Then we'll take our staff camping for a week in Yosemite until Aug. 22.

"It's going to be hard work, but interesting. Some of our schools will be held in the woods, the staff camping near by."

DRIVING DOWN from the rugged, craggy, majestic Sierras that always bring God very near to me, I thought of the rich experience available to young people who would spend the summer with the Shepherd of the Hills. As we drove through a canyon I breathed deeply the pungent fragrance of the pine.

On the last hill as I drove out of the mountains I got out of the car. Stretched out before me to the east and north was the Mother Lode country.

"How many potential Christian laymen, pastors, missionaries—maybe even Martin Luthers—are up there," I thought. "Today they're in darkness because they've never even heard of Christ."

I drove down into the San Joaquin valley. I had caught a vision. "Maybe I'll have to go back and help Charles and Evie myself," I said.

amilies Can Worship Together

CATHERINE HERZEL

With careful preparation and a willing spirit of sharing, parents can guide their children into a valuable experience

Family worship. Does the phrase re- l a picture to your mind? The picture a family gathered about the table or in living room with father reading the ble and praying to the edification of all. In this picture, there is no difficulty in ding a time when all the family could together. The littlest child sat there cilely and was helped as much as the en-agers and the adults.

But most of us put this picture in the st. It isn't possible, we say, in 1952. "Is mily worship possible?" has become less question than an admission of defeat.

Why can't we have family worship? We do not have the time, we say. But e logical part of our mind reminds us at there are still 24 hours in the day, at the working day of the past left wer hours of leisure than the present 0-hour week. We do have the time, but e great difference between past and resent is that we have more activities to hoose from to fill up time. Perhaps the nly honest answer to our question is that me for family worship is to be found if e think it important enough to take recedence over a host of other interests.

How do we meet the needs of three- ear-old Susy, 15-year-old Mark, and heir parents? When is the whole family ogether in the house for that uninter- upted period of devotion? What book hall we use?

Much of our perplexity springs from n uncertainty as to what family worship ought to accomplish. Dissatisfaction arises because a service meaningful to children cannot meet fully the needs of adults.

Parents must regard family worship as primarily an educational experience planned for the children. Their reward comes from moments of shared experience as a family. When the child enters the experience of worship it deepens their religious life as well. The first aim of family worship is to lead the child into such an experience.

Regular, formal worship which we describe in our nostalgic picture of the past is not the only form that family worship can take. Suppose your day does crowd the 24 hours so you genuinely do not have time for family worship every day. This is no reason for not having what you can. There are occasional times when the family can gather around the piano while mother or big sister plays the hymns they love, and the family can worship together through music.

With a family that is musical by inclination there are times when listening to great religious music—*The Messiah, Elijah*, Bach's oratorios—can be a shared religious experience. There are times when something in a conversation, or something that has happened at school, arouses the interest of the child and provides the proper time and setting for reading the Bible together and for talking about what God is like. There are times when the ups and downs of child life—hurts, disappointments, achieve-

FAMILIES ENJOY BIBLE STORIES
They can take turns in reading them

ments—can be directed by parents who are truly religious into short, informal, but very significant worship experiences. A prayer, a discussion which has as its point of reference the teachings of Jesus, can be one of the most significant moments of a child's life.

Certainly special days like Christmas, Easter and Thanksgiving lend themselves to a family gathering that will underline the religious significance of the holiday. Often a family picnic provides an ideal setting for family worship. Fun shared together can strengthen the feeling of oneness. When the family is gathered around the table as the sun is going down, how easy and natural it is to take from the picnic basket the Bible and to read one of the Psalms or a great nature passage from Job. Thanksgiving for food can be significantly enlarged to include the feeling of adoration for God who made the beauty around us.

THE DIFFICULTY in many parents' minds is that of getting suitable material to use. There is no easy answer, no one book to recommend as a solution. Families contain members of different ages, with differing needs. The book of devotions that will meet the needs of a six-year-old will not suit children a few years older. Any series of devotional books that could meet the needs of a growing family would be so elaborate as to be almost impossible.

However, there is an increasing body of good material for the very young child, such as the books of Mary Alice Jones. (*Tell Me About God,* etc.) If older children can be made to feel that they are having a share in enriching the religious experience of the younger children, they will enter into the worship planned for their needs. Let big sister read the Bible story on occasion. In the sharing atmosphere of such a family life the smallest

nes will be willing, sometimes, to sit by when the material is planned for older brothers and sisters.

THE RESOURCES of the parents themselves must provide adequate worship material. No Bible story book can take the place of a Bible in which the stories have been selected by parents who read that Bible. Preparation makes it possible to turn to Genesis and read the story of Abraham. Chapter and verse will be marked so that extraneous or confusing material will not impede the story. Try reading the early story of Abraham in Genesis chapter 12:1-5; 13:5-13; 14:1, 11-24 and you will see how it is possible to read to children directly from the Bible. Any parent who is willing to make the effort to build up a repertoire of stories and passages marked so that they can be read direct from the Bible will have a source book that is more valuable than anything that can be bought.

Similarly, prayers can be gathered from many sources to help the family in its devotions, but nothing that can take the place of the simple prayer uttered in the words of parents or child. As children grow older the resources of the hymnal are vast and, to most people, unexplored.

Family worship is an adventure. It cannot be charted out in advance for any family. Once entered upon, it can lead to new depths of family affection, new heights of communion with God.

SUSAN KNEW THE ANSWER

SUSAN AND HER FAMILY had recently moved to our village. Her parents were not affiliated with our church, but Susan, who was almost five, went along to Sunday school with our children.

One day Susan's mother came across the street to talk to me. "I must tell you what happened at our house yesterday," she said. "Susan came in from Sunday school wearing a small picture of Jesus at the age of 12, as a locket around her neck. She showed it to us very proudly, and turned it over so that we could see what was written on the back. It said: 'And Jesus increased in wisdom and stature.' I turned to my husband and remarked a bit disgustedly that I didn't see what a five-year-old could be expected to get out of a verse like that. Susan turned around quickly, and said: 'Why, Mother, don't you know what that means? It means that Jesus got smarter and smarter every day.' You know, I think you have a wonderful Sunday school. Susan is getting a *real* religious education there, and I want her to continue, and to be confirmed there."

As I went about my work, I chuckled at Susan's quick reply. Then another thought came to me—what if Susan's teacher had not taken the trouble to explain that memory verse? The lesson would have had a far different effect both on Susan and her parents.

—WINIFRED KAASA

Faith Grew Amid the Ruins

By JOHN SCHMIDT

In a bombed-out church in Berlin's Red Sector a congregation found new courage through the hymns of Paul Gerhardt, once its pastor

"IF EVERY CONGREGATION that sings his hymns could give a *Groschen* (about four cents), we would be able to rebuild his old church." This was the wistful comment of the pastor of St. Nicolai in Berlin's East Sector, as he spoke of his distinguished predecessor, Paul Gerhardt.

It was a scene of desolation within desolation. Only the walls and a few pillars still stood. There were no glorious arches, no windows, no pews, altar or furnishings. Overhead was grey, dripping sky. All about were the ungainly skeletons of a city destroyed by bombs and shells. Yet within these historic walls a congregation had come, during last year's *Kirchentag*, to commemorate the deathless service to all Christendom rendered by one who is described in *The Common Service Book* as the "greatest of German and Lutheran hymn writers." Before his death in 1676 he wrote enough hymns to fill a hymnal, many of them now translated for the worship of believers in many churches in strange lands. Most of them were written during his years of ministry in Berlin, where a gifted cantor was able to set them to mighty melodies.

PAUL GERHARDT spoke vigorously to our congregation that day, perhaps because tragedy was the atmosphere he had himself breathed. He served when Germany was licking the wounds of another terrible war. The Thirty Years' War also left central Europe in ruins, its economy stricken, its families disrupted, its men dead. Within this tragedy Paul Gerhardt was strengthened by his trust in God to become, as a recent biographer calls him, "the singer of joyful faith." Characteristic is his hymn "Commit thou all thy griefs and ways into His hand."

Like all Christians who face the ultimate certainties of existence he could confess:

"A pilgrim and a stranger,
I journey here below,
Far distant is my country,
The home to which I go.

Yet his other-worldliness did not make him close his eyes to the beauties God has given His children here.

"Awake, my heart, and marvel
At nature's beauty fair;
The woodlands and the meadows
Are clad with blossoms rare;
The earth is wrapped in sunlight,
The birds with voices clear
Extol their master's glory
And fill the world with cheer."

As is every child of God, he was privileged to enjoy *both* worlds at once:

"Thy splendor, Lord, doth brightly shine
And fills my heart with joy divine
While here on earth abiding;
What, then, may be in store for me
And all who heaven's glory see,
In golden halls residing?"

Dr. Schmidt, a member of the Ohio Synod, is in Europe as an area director of the Lutheran World Federation's Service to Refugees.

His hymns reveal the same childlike nplicity that can be seen in Luther's nall Catechism. Both grew from sim-e trust in God.

Courage was one fruit of this trust. made some of us a bit jittery to travel one, via subway, into the Red Sector for is service. Most of the congregation at day lived daily under the threatening adow of a Godless totalitarianism. But e hymns we sang put iron into our ines.

This quiet pastor had refused to yield the "tolerance" demanded by Fried-ch Wilhelm I, who sought to wipe out ie differences between Lutherans and eformed in his kingdom. He intended to e faithful to his faith as expressed in his rdination vows. He was not pugnacious, ut he had to be honest, even though the overnment, his congregation and friends ied to provide him with an easy "out." etter accept loss of position and security an to deny the truth he believed. For o enemy could really hurt him:

"If God Himself be for me,
I may a host defy;
For when I pray, before me
My foes, confounded, fly."

The lined but glowing faces of my neighbors, standing quietly as they ignored the rain, were evidence that the same faith and the same courage were theirs.

Hope is, of course, an essential ingredient of faith. It was so with Paul Gerhardt. He suffered heartaches enough to have crushed the most insensitive. During the "cold war" waged by his sovereign he suffered the successive loss, by death, of all but one child and of his wife. Like an oyster transforms an irritation into a pearl so he transmuted this bitter drink into great hymns of Christian assurance and hope.

Because of the rain, darkness fell early. The shadows were long when the benediction was spoken, shadows symbolic of those that lie constantly over our fellow believers behind the Iron Curtain. But triumphant was the ring of the final hymn we sang together that day, as we thanked God for the gift given our generation through this man of faith:

"My loved ones, rest securely,
For God Himself will surely
From perils guard your heads;
Sweet slumbers may He send you
And bid His hosts attend you,
And through the night
Watch o'er your beds."

You must take advantage of every odd moment. When you are waiting for someone, when you go from one place to another, when you are with people whose talk runs on so that all you need to do is to let them talk, you can lift up your heart to God for a moment, and by so doing refresh yourself in the midst of your activities. The less time one has, the more important it is to manage it. The life of prayer is continuous; it is not a scheduled affair, as is the world's business. In one moment we can recall the presence of God, love him, adore him, offer him what we are doing or what we are suffering, and in his presence calm all the agitation of our hearts.

—From *Francois de Fenelon* by Katherine Day Little (Harper's)

She Led Her Class in Living

By AGNES HARRIGAN MUELLER

Though she didn't gain fame and prominence like some of her classmates, Miriam Schulz made her life count for the most

SUCCESS WEARS many labels. You may pin a variety of them on people coming back to celebrate the twenty-fifth reunion of a college class. I stood at the banquet table waiting for the first glimpse of the woman whom I had tagged as the most successful member of the Carleton College class of 1926.

Beside me Betty Bird Davis who had married a minister kept up her bright chatter as we watched people come in. We saw a broad-shouldered man with a warm smile pause at the speaker's section. "I suppose," said Betty, "that Wesley Spink, professor of medicine at the University of Minnesota, international authority on undulant fever, and advisor to UNESCO, is the most distinguished member of our class.

"There are several notables," I remarked. "John Nason was the youngest college president in the country when he went to Swarthmore."

Betty rushed on naming others. I agreed with her enthusiastic comments but found difficulty concentrating on them. "What if the many claims other folks made on Miriam's time had kept her from coming?" I asked myself.

THE LINE OF NEWCOMERS had dwindled. Then I saw her—a small woman with graying curls framing a winsome face. I touched Betty's arm. "There," I said, "is my nomination for the most successful member of our class."

"Miriam Morford Schulz?" Betty asked as our eyes followed the graceful woman with sparkling brown eyes who paused frequently to greet friends. "What has she done? Only yesterday I read a list of our class who had made *Who's Who* and I don't recall seeing her name."

Miriam's eyes had finally met mine and I called out that we were saving a seat for her. "Her name may not be in *Who's Who,*" I whispered to Betty, "but it is written in the hearts of many people."

I thought back over the years I'd known Miriam. She taught a country school near her farm home for a year after high school to save for college tuition. At Carleton she roomed and boarded at the home of the head librarian, working three hours daily in the home and another three in the library. She kept her grades above average.

Then she went to a small town in northern Minnesota to teach for two years. I saw her again when she came to the University of Minnesota to take a course in social welfare work. She had saved most of her earnings and was helping to pay a sister's college expenses. The two of them lived in two small housekeeping rooms in an old house near the campus and their quarters quickly became the gathering place for young people who had weighty problems and sought Miriam's advice.

ONE STUDENT BECAME a daily caller at Miriam's apartment. He was a blond young man with thoughtful blue eyes and a quick smile. At the end of Martin

ALL ONE BIG HAPPY FAMILY
Mrs. Schulz is second from left, front row

Schulz's junior year, he and Miriam were married in a tiny country church across the road from Miriam's parents' farm.

Martin found a job in a large mail order house. It did not pay much but Miriam did not make the mistake of undermining his ego by trying for a job herself.

"I married to have a home and a family," she said when I called on her a year later. I looked around at the small apartment meagerly furnished but bright with draperies and slip covers which Miriam had made. She went on to say that they expected a baby in the spring.

The country was then deep in the depression. The raise Marty had hoped for never came and one day he was dismissed. Months of job-hunting followed. While finances were precariously low a second baby was born. Then Miriam began to take boarding children from the Lutheran orphanage. "My children need me at home," she said simply, "and these children deserve good care too."

MARTY TOOK ANY KIND of work he could find. Sometimes he drove a truck or served as a night watchman. Despite their small income they continued to give one-tenth of their earnings to those more needy than themselves.

The orphans in Miriam's care grew so plump and happy that many of them were adopted and others came to receive the same tender treatment.

I married and moved away from Minneapolis. I hadn't seen Miriam for over a year when I heard that Martin had died after a week's illness with spinal meningitis.

I remember how hard it was to write the letter of condolence. It seemed to me that people as good and wonderful as Miriam should be spared such sorrow. Within a week she had answered my stumbling letter. She wrote with an in-

ner serenity which seemed to weave a bright ribbon between the lines. One paragraph is as clear to me today as if I had just read it.

"Perhaps I could not go on," she wrote, "if I did not know that some day we will be together again. Many couples celebrating their golden wedding anniversaries knew less happiness than Marty and I in six years. We decided in the beginning to live each day as if it were to be our last one together."

UNTIL BOTH HER CHILDREN were ready for school, Miriam cared for pre-school orphans. Later she became a visiting teacher in the Minneapolis public schools. She then kept older boarding children who would not need her care during school hours. She built a small home, the kind a family of four might consider the right size. But she turned the upstairs bedrooms into sleeping quarters, one for girls and the other for boys from the orphanage. Seven children lived in the tiny house every year. When they turned 16 no welfare funds were available for them but Miriam kept every child until he had finished high school or found a job suitable for his talents.

Many of the children Miriam took into her home were those with whom other boarding mothers had been unable to cope. But Miriam never failed to mold them into happy, adjusted youngsters.

ONE BOY WHO LIVED with Miriam for a number of years came to her when he was 14 and said, "I wish you were really my mother."

"I feel as if I am," Miriam said smiling at him.

"But," persisted the 14-year-old, "it isn't enough. I want you to adopt me."

Miriam adopted Ralph and when he joined the army at 19 she took three days off and went to Chicago with him. They attended plays, took trips to the zoo and the museums. There may be boys in the service who don't know what they are fighting for but Ralph won't be one of them. He has a flare for carpentry and the summer before he enlisted he built a small house on the lot next to Miriam's house. Miriam's widowed mother came to live there with one of the girls whom Miriam had reared.

"Older people need to feel independent and needed," Miriam told me when she showed me the pretty little house. "Here, mother has all the modern conveniences on one floor. It's different from the rambling old farmhouse, but she likes it. And now that Doris is working mother can cook for her. In that way they will both be getting the right kind of meals. Older people neglect to eat right when they are alone."

WHEN THE QUESTION of sex education in the public schools began to gain attention, administrators of the Minneapolis schools decided to try it out as an experiment if they had just the right person to teach it. The teacher is the most important factor in a case like this. It was agreed that Miriam Schulz, visiting teacher, with her office in the Lincoln Junior High School was just the right person.

Miriam accepted the assignment, worked tirelessly preparing a series of lessons, assembled illustrative material, divided the boys and girls into separate classes and began. The school was located in an area of the city where there were many underprivileged children living in crowded quarters. The juvenile delinquency rate was higher than in other districts of the city. With understanding and patience Miriam answered youngsters' questions, taught them that sex could be more than just a physical experi-

ce, persuaded them to respect the dies God had given them. Delinquency es began to drop.

The number of individuals Miriam s helped runs into hundreds now. None more dramatic than the story of the egro girl who unfolded a sordid tale of nditions in her home and neighborhood. "I hate men," the girl said. "Believe e none of them is going to lay a filthy nd on me."

Miriam had many talks with this girl, nom she described as being the most autiful she had ever seen. She urged e girl to participate in school and neighorhood house plays and musicals. Years ter that girl had graduated from the niversity and was making a name for erself on Broadway.

Although Miriam and I live only an our's drive from each other now we ldom see each other because there are many people who need her time. Sometmes a year will pass with only a telehone call or two. Last Christmas she rote on her card. "I'm adopting the vins. We are all so happy about it."

The twins are 17 years old, big, red-haired boys, warmhearted and full of wit. Miriam has had them since they were shy 10-year-olds. At first they were slow in school; their lives had been so filled with uncertainties. Under Miriam's guidance they blossomed into star basketball players and their marks became As and Bs.

Miriam spends her summer vacations doing social work for the Lutheran Welfare Society. Invariably, at the end of the summer she takes home a child with some special problem and begins anew her miracle-working program.

The last time I talked with Miriam our conversation was brief. She was due at the civil defense center for the evening she volunteers each week. But even if Miriam had had time to talk she would not have told me what I learned later—that she had been given the Lutheran Children's Friend Society's award for outstanding service.

This news didn't surprise me, even then. And now as I waited for Miriam Schulz to slip into the chair beside me at the reunion banquet table, I knew that she was the most successful member of our class.

Trust

A tiny woman of 80 has for years made her living by selling a child's encyclopedia. She joined a women's organization at church the other evening. Afterward I told her I was glad and she said she was glad too. "You know I'm on no salary," she said. "I have just what I get from the books. Yesterday I sold none but today I sold two, so that gave me something I could join on."

Then, seeing I was interested, she went on, "I pray about it a great deal. The Lord has always given me a place to sleep and enough to eat. Of course," she added quickly, "He doesn't give me a surplus! I can just get along. But He has always taken care of me and I thank Him every day."

And *I* thanked Him for this shining glimpse of faith. —M. B.

FIVE MAKE A FAMILY

"GIDDAP SAM!"

As I PUT AWAY the vacuum cleaner, I realized that I hadn't heard children's voices for some time. That could have been because of the roar of the motor. Just the same I'd feel happier if I checked.

Stepping onto the front porch was like stepping into a summer day. The air was so fragrant I wanted to take handfuls and press it to my face. I wondered whether anyone is ever too old for spring time madness.

At the damp edge of the pansy bed a fat robin was struggling with an earthworm almost twice as long as he was. Wouldn't Susie love that? Where could she be?

I tiptoed down the walk, trying not to disturb the busy bird. He cocked an eye at me but stood his ground as I went past.

Far down the block, way beyond Matthews' I spied the youngsters. They would never hear me at that distance unless I shouted like a rag-picker. I strolled in that direction.

SOMETHING WAS GOING ON involving their four-footed friend, Sam. As I drew near, I saw they had harnessed him to a tricycle. Bobby Friedland was in the driver's seat with Susie clinging on behind.

"Giddap! Giddap!" Bobby shouted, waving a stick with a piece of string tied to it. "Go on, Sam, pull our chariot!"

"Here, Sam," I called and the gentle old fellow began waddling pleasantly my way. Bobby pedaled slowly after him, shouting triumphantly, "Here goes the Roman chariot!"

"Don't tell me you saw *Quo Vadis?*" I exclaimed. Mrs. Friedland won't let Bobby go to Sunday school unless he's just in the pink because she thinks it's too long for him to be "confined." I couldn't picture her letting him go to a three-hour movie!

"I didn't go, but my sitter did. And if I'm good and go to sleep we act out the story when she comes. Sometimes I don't go to sleep but she thinks I do. I like it best when I'm the lion. She's too scary."

"So Sam's the horse for your chariot?"

"He doesn't think so, though." Bobby observed. "When we used string for his harness, he bit it off and took a nap. So we asked Mama for a piece of clothesline. He can't bite that!"

"Just be nice to him," I admonished, stroking the smooth short fur between Sam's long curly ears. "If he wants to take a nap, play something else. Better play nearer our house, anyhow. Come on, Sam. Let's take these Roman soldiers for a ride."

I STARTED TO RETRACE my steps and Sam ambled obligingly beside me.

Suddenly Susie leaped from her perch and raced ahead. "Mismiss! Mismiss!" she was calling.

"Why does she call that lady Miss Miss?" asked Bobby. "That's no name."

"Of course. But remember Susie's a whole year younger than you. She can't say 'Mrs. Schmidt.' Can you?"

"That's easy. Shall I say, 'How-do-you-do-Mrs. Schmidt'?"

"I think she would like that."

By this time we had reached the walk hat led to the Melton mansion. Bobby as properly introduced and showed off olitely. For the moment the Roman arrior was replaced by the most proper little boys.

"Isn't this the most heavenly morning ou ever saw?" I asked. "How about oming up on the porch and trying the orch chairs I talked my husband into ainting yesterday?"

"My, DON'T they look pretty? Thanks, ll try them some other time. I've got to et home and get a little work done. I elped clean up over at the church this orning and I haven't done a lick at home or two days, with the Missionary Soiety convention and all. I'd better take ie dust off things before my husband omes home or he'll think I do nothing ut run and neglect my home."

"Neglect your home! Yes, I can imgine! Any time I've seen it you could at off the floor."

"Maybe I knew you were coming. It's irty enough now but we did have a wonerful turn-out yesterday and everyone id our meals tasted good."

"That's what I heard. I only got there the evening to hear the missionary peak, but a lot of people from other hurches kept telling me how wonderfully ur women looked after them."

"Well, we had plenty of help and that's ie way to get things done."

"I felt terrible not to be able to do anything, but I just can't work in the kitchen at the church without Susie here getting into trouble, it seems."

"Seems to me I remember something like that. Anyhow, you do other things. Goodness knows there are enough women in our church who never lift a finger. We shouldn't have to call on the same ones over and over for everything."

"That's what Dan says. He's gotten a few of the new men to help with the ushering and he tried to get some new ones to help the stewardship committee count the offering. I haven't heard whether he got very far with it."

"'COURSE SOME PEOPLE would rather do it themselves, and know things are done just so, than be breaking in a lot of new ones who don't know the ropes.—Take this morning. We couldn't finish the kitchen right last night without missing the evening meeting. Florrie Buch was all for skipping the meeting but I thought when it was right here in our own church it would look awful for a lot of us to stay in the kitchen. Besides I'd heard so much about the missionary coming I didn't want to miss it. So some of us oldtimers went in this morning and we sure had that place to rights in nothing flat almost. Now a lot of new ones would just have been underfoot."

As we separated, I knew there was more than one angle to the problem.—Oh, well, it was too nice a day to worry!

"Giddap, Sam!" Bobby was calling and this time Sam seemed to understand.

TWO-YEAR-OLD Mary's bedtime prayers often turn out something like this: "Now I lay me down to peace; I pray the Lord my soul to peek."

No wonder babies don't have insomnia. They shed their problems as quickly as they do their little clothes and lie down to peace. Perhaps we could sleep like babies if we'd ask the Lord to peek into our souls more often.

—ELSIE FAGERLIN

Can We Love People Who Hate Us?

How far can we be expected to go—in our kind of world—in meeting the requirements of Christian love? What about war?

IN THE ORDINARY day-to-day contacts it is probably more difficult to love your "friends" than to love your enemies. That is, the friction generated by constant contact makes real Christian harmony and peace something of an achievement.

There is a kind of Christian courage and devotion that is strong in great crises, but is corroded and worn away by the trickle of petty annoyances. There is no doubt about it—really, loving your fellow-Christians in the way Christ requires calls for a considerable amount of Christian grace. But at least it is easy enough to recognize that we *ought* to practice tolerance and charity of attitude toward those who are also of the Body of Christ.

But loving our enemies—that's something else again. Of course every Christian knows that the Bible teaches that we should love our enemies. Probably most of us could recite from memory the verses from Matthew 5: "But I say unto you, love your enemies, bless them that hate you . . ." And in Paul's letters to the Christians at Rome (which we had last week, too), "If thine enemy hunger, feed him; if he thirst, give him to drink . . ." The words have cut a deep furrow in our memories: it is unlikely that we shall forget them. But the impression they have made on the rest of our personality is, in the majority of us, negligible.

THAT IS PROBABLY because it doesn't seem to us quite "reasonable." It makes sense to get along as well as you possibly can with your friends and associates. After all, one may as well make life as pleasant as possible.

"There's the key to this command to love your enemies," some Christians say. "Don't you see that returning hate for hate, unkindness for unkindness, evil deed for evil deed, will just intensify that enmity? You will make your enemy a more confirmed enemy than ever."

There can be little doubt that this is part of the meaning of this difficult Christian command. Probably that is what is meant by "heaping coals of fire upon his head." It is certain beyond doubt that returning evil for evil will not create friendship and good will, to put it mildly. It is possible that if you refuse to pay back an insult with an insult; if, instead, you insist on being kind and generous even to people who are unkind to you, you may eventually win them over, not only to your way of thinking, but to your way of living.

There are other Christians who have explained it this way: "No matter what your enemy has done to you, he can't hurt you as much as you will hurt yourself by hating him. Suppose he has cheated you out of money. Will you, by hating him, let him cheat you out of peace of mind as well? Put it even stronger: suppose he has been responsible for the death of someone you love? Will you let him kill you, too, by your own self-consuming hatred? Certainly,

"You have heard that it was said, 'You all love your neighbor and hate your enemy.' But I say unto you, 'Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you salute only your brethren, what more are you doing than others? Do not even the Gentiles do the same? You, therefore, must be perfect, as your heavenly Father is perfect."

MATTHEW 5:43-48

But they cried with a loud voice and stopped their ears and rushed together upon him. Then they cast him out of the city and stoned him; and the witnesses laid down their garments at the feet of a young man named Saul. And as they were stoning Stephen, he prayed, "Lord Jesus, receive my spirit." And he knelt down and cried with a loud voice, "Lord, do not hold this sin against them." ACTS 7:57-60

READ ALSO *Romans* 12:9-21.

Jesus' teaching is not really unreasonable at all. It is the only way to wholesome living."

This, too, must be a part of the meaning. We studied some weeks ago how Jesus warned us not to fear the person who could kill the body, but to fear him who could destroy both the soul and the body. And hate destroys the soul.

BUT THERE is more than that.

Read again, carefully, Luke's account of the crucifixion, and his account of Stephen's death in the Book of Acts. Neither Jesus nor Stephen had anything to gain by asking God to forgive their persecutors. It was too late for that. Nor does the reader have any impression that there was a technique they were using for the protection of their own spiritual and mental health. *They honestly loved the people who hated them.* They wanted, more than anything else in the world, that these people should see what they were doing and come to God for forgiveness, so that God could save them.

That kind of love is the highest point that man can reach in his relationship with his fellow-men. That is the kind of love that Jesus commands.

I have no way of knowing how many of us who are studying together have any such personal enemies. Perhaps more than I realize. But all of us, by virtue of being citizens of our country, must face the problem of loving our enemies. We in the United States faced it in 1917, again in 1941. Now we seem to have come to a situation where the problem will never leave us.

For some, that problem is on an impersonal level, except in terms of taxes and prices. But for others, the enemy is real and personal. The enemy has killed some whom we love.

And the command of Christ still stands: "Love thine enemies . . ."

FOR YEARS, indeed ever since the Christian Church first came into existence, devoted Christians have disagreed on what it means for a citizen to love his enemies. Shall he refuse to fight, as some maintain? Shall he fight at the command of his country, taking no personal responsibility for his acts? Shall he fight, but only with deep penitence and regret?

Possibly we shall always end up with different convictions. But certainly on this we must all agree: Nowhere is there given us any right to hate, or to try for revenge, or to do anything but what genuinely seems, in the light of the Christian faith and the Christian conscience, to be for the true good of our enemies as well as for our own.

Personal Problem Clinic

Mixed marriage trouble

QUESTION: We have two sons, both of whom have married Roman Catholics. The older son was firm in regard to the religious question and insisted upon being married in a Lutheran church. The younger boy, however, agreed to join the Catholic church. Upon marriage he moved to —. We have not gone to visit him and his wife and they have not come to see us. I am so hurt by what has happened that I am not much concerned whether I see them or not.

REPLY: With few exceptions mixed marriages are unfortunate. A small proportion of them work out happily because one or the other "crosses over," or because both persons are so mature and generous that they emphasize their agreements and disregard the differences. If the priesthood did not put an unfair pressure on Catholic partners, fewer mixed marriages would become tragedies. With their threats and ecclesiastical hocus-pocus they coerce or frighten some Catholics into acts and attitudes which they would not otherwise assume.

If the Roman Catholic Church were democratic enough to recognize other communions as churches, instead of arbitrarily maintaining that it is the one church; if the Catholic Church believed in religious liberty for all people under all conditions instead of considering it as an expedient until that church can attain controlling power, or for Roman Catholics only; and if that church would eliminate adulteration of religion with superstition, we could have relations with its people and attitudes toward them similar to those we have with other Protestants.

Despite the foregoing paragraphs you and your husband should change your attitudes and practices toward your son and his wife. Acknowledging the marriage as unfortunate, you should nevertheless recognize the principals as humans, close to you, and take the initiative in mending the break.

Visit them and invite them to visit you. Avoid argument about religion—it never accomplishes anything but ill will. There are various situations with which we disagree, and which annoy us no end, but if we cannot change them we have to live with them as happily as possible. A changed attitude will undoubtedly add happiness to both homes.

Conflicting advice

QUESTION: I am confused at the conflicting advice on dealing with children which one reads or hears in lectures. One will advise spanking while another will pronounce it detrimental; one advises early training of a child's habits, whereas someone else warns that too early training may hinder personality development.

Sometimes I think I should keep away from all of it. What can a parent do?

REPLY: There are two distinct realms in all the sciences, psychology included. There is one of established facts, arrived at through careful, prolonged experimentation, by highly trained persons, often involving thousands of cases or stimulation-response observations. Many of these have been verified over and over by almost endless experimentation.

The other area is that of theory, which is used to explain established facts, to supplement them, to explore possibilities, or to make tentative forecasts. This speculation, theorizing, or philosophizing, obviously is not so dependable as proved facts. Some of it, however, is fairly reliable. Some is soon proved inaccurate.

Much depends upon the kind of person who frames a theory. Is he qualified? Most qualified persons are extremely careful about making pronouncements.

We need to be careful about whose word we take, and know whether it is fact or theory. We must also gauge our use even of facts in accordance with the individual differences of children and variety of conditions. —EARL S. RUDISILL

Bible for Beginners

The Living Bible. Edited by Robert O. Ballou. Viking Press. 729 pages. $3.75.

A multitude of highly literate people seem unable to discover the vast treasures of the ible. Although they respond eagerly to many masterpieces of poetry or prose, they have ot been convinced that the Bible is the supreme masterpiece even on a literary level.

Mr. Ballou has these readers in mind in putting together a considerable part of the criptures, according to the King James translation, in a form calculated to intrigue those ifamiliar with the book. The general prinples of Richard Moulton's *Modern Read-'s Bible* have guided Mr. Ballou. The new ook is more attractively printed than Moul-n, and more liberty has been taken in re-ranging the text.

Throughout the Old Testament the bib-al text is given with only minor rear-ngement but with heavy deletions. The ew Testament text is radically edited, with ctions of the first three gospels woven into synopsis, and with materials from the auline epistles classified under subjects.

This book will not be of much value to aders who are already initiated in Scrip-re reading, but as a primer for well-edu-ted beginners it should be quite valuable.

ible for Children

Hurlbut's Story of the Bible. By Jesse Lyman urlbut. 655 pages. $4.95.

In the last half-century only 11 books ublished in America have sold more copies an Hurlbut's *Stories*. Total for the Hurl-t volume since 1904 is over 3 million. All at seems necessary to keep the book alive to freshen up the printing and illustrations w and then. The publisher has done this oroughly in the new edition.

The stories are in language suitable for ading to young children, and fourth-grade aduates can probably read the book for emselves. Since the bulk of the dramatic uman-interest narratives of the Bible is in e Old Testament, 109 stories in this col-ction are from that source, and 59 from e New Testament. Taken in order they ve a complete Bible history from the Gar-n of Eden to the days of the early Chris-an church.

About the Psalms

The Psalms and Their Meaning for Today. By Samuel Terrien. Bobbs-Merrill. 278 pages. $3.

The book is a commentary on 28 psalms, illustrative of the origin and meaning of all the psalms. The author, familiar with Old Testament history and Hebrew, offers a new and stimulating approach to the study of this field of devotional literature.

The book shows how a great many of the psalms are associated with the great feasts of the Hebrew people. Some of the psalms originated as Hymns of Praise. Of these there are psalms of the "Worship of the Lord of Nature," the "Worship of the Lord of History," and the "Worship of the Lord of Zion." Other psalms find their origin as Prayers in Times of Crises. Among these are psalms of "National Lamentation," "Personal Supplication" and "Penitential Prayers." Still others find their origin as Psalms of Faith, among which are "Psalms of Thanksgiving," "Psalms of Trust" and of "Wisdom and Communion." All of these are interestingly explained both as to origin and meaning.

The last eight pages are devoted to the Meaning of the Psalms for Today. Attention is called to some of the coarse expressions found in them, and how these are but the reflection of the poverty and bitterness of their times. However under the stress of their environment, the writers learned the meaning of solitary devotion and anticipated the Christian era in "evangelical zeal," the "sharing of riches" and a "sense of the corporateness of the invisible church." The book concludes with the exhortation that

all psalms be "received in the spirit of Christ." CALVIN P. SWANK

Philadelphia

Brief Book Reviews

The Bible. Translated by James Moffatt. With Concordance and maps. Harper. $5.

The Moffatt translation of the Bible has held its own for a quarter-century as one of the best in English. This edition adds to its usefulness for serious students by including a 160-page concordance to aid in rapidly locating verses one is seeking, and 14 maps of the Palestine and the Mediterranean world in Bible times.

The Biblical Illustrator. Matthew. By Joseph S. Exell. Baker Book House. 688 pages. $4.95.

This book was published many years ago (part of a 57-volume series) and has been reproduced from the original pages by photolithography. Verse by verse it divides the chapters and verses of Matthew's Gospel for easy homiletical treatment. It must be the largest collection of sermon outlines in existence. Quotations from 19th century preachers are scattered prodigally throughout the text.

Jesus and the Hidden Bible. By Joseph Hayyim Krimsky. Philosophical Library. 81 pages. $2.75.

The "hidden" Bible consists of the Apocryphal books, principally Ben Sirach, Wisdom of Solomon, Enoch, Esdras, and the Testaments of the Twelve Patriarchs. This brief sketch of central ideas of these books —particularly regarding the promised Messiah—seeks to estimate their influence on the teachings of Jesus and the faith of the early Christians.

Centuries Ago. From Genesis to the Time of Christ. By Virginia Drysdale Keeney. Published by the author. 126 pages. $2.50.

In straight-forward unvarnished style the Old Testament story has been presented in chronological order. With some direct quotation from the King James translation and a good bit of paraphrase, but without comment or interpretation, the history of God's children is told effectively. It is what Fulton Oursler has done in technicolor in a much larger volume.

Such a book is useful for readers who know the Bible stories rather well but who never got them connected up properly in the proper historical sequence.

The Wisdom of the Talmud. By Ben Zion Bokser. Philosophical Library. 180 pages. $3.75.

The Talmud is a large collection of Jewish writings begun in the time of Ezra and reaching its height after the destruction of the temple in A.D. 70. It is a complex and varied interpretation of the Hebrew Scriptures. This book gives some impressions of the Talmudic literature which comprises about 40 volumes.

Rescue from Sin

The Doctrine of the Atonement. By Leonard Hodgson. Scribner's. 154 pages. $2.50.

Here is a scholarly, well-written, closely knit book well worth any reader's most careful study.

The author comes to his task well equipped. One of his major theses is that "the Christian Church is to be a fellowship of forgiven sinners, engaged in the rescue of God's creation from evil of all kinds."

No one of the major theories of the atonement satisfies him. All have contributory elements to bring to its study, but probably he would find the atmosphere of the "Moral Influence Theory" most to his liking.

As the argument proceeds from "the Old Testament Preparation" through "Wider Background," "Punishment and Forgiveness," "God Was in Christ," "Christ in His Church," and "Creation and Redemption" to the final chapter on "The Doctrine of the Atonement," every paragraph bristles with quotations and inferences that show the breadth of the author's study.

It is an exceedingly well-rounded work but for the casual reader it is to be regretted that the shadow of the ivory tower falls across so many of its pages.

Philadelphia ROBERT H. GEARHART

OVERSEAS

GERMANY: Augsburg. April 14.—GERMAN AND AMERICAN Protestants of Augsburg, Germany, joined together to greet Easter morning this year with a sunrise service in the large city stadium. The subdued tones of the clothing of the German civilians and the olive drab of army uniforms were mixed in the crowd of some 5,000 who filled one side of the new stadium built with material from the rubble of bombed homes.

This venture, the first German-American service to be held in the city, was first suggested by U.S. army chaplains stationed in Augsburg. Some were acquainted with the German Protestant pastors of the city and found these receptive to the idea. Two Lutheran pastors and a Methodist shared in planning the event.

ALTHOUGH the German Protestants of the Augsburg community had never held a sunrise service before, they showed their interest in the new idea by rising early enough to walk, ride the streetcar, or cycle to the stadium by 6:30 A.M. GIs rolled out of their bucks before dawn and filled some 20 trucks which took them to the stadium. Military buses made special trips to pick up U.S. army families living in various parts of the city.

As the sun rose in a haze over the east side of the arena, the huge congregation stood as a German brass choir gave the call to worship. Most parts of the service were in both German and English, the Protestant pastors and chaplains leading the service from a small platform erected before the grandstand. Flanking the stand on the right were bleachers occupied by the German choir and, on the left, ones for the U.S. 43 Inf. Division Glee Club augmented with female voices supplied by members of dependent families. The Division band shared with the German band in providing music.

Expressing the feelings in the hearts of many were the first words, in German, of the sermon given by Pastor Adolph Schiller of St. Ulrich's Lutheran Church: "Christian brothers, Christian sisters, we are one in Christ!" Second of the two short sermons was preached by Chaplain Carl S. Ledbetter, chaplain of the Augsburg Military Post.

Americans joined in singing "Christ the Lord is Risen Today," and later Germans sang *"Gelobt sei Gott im Hochsten Thron"* (Praised be God on Heavenly Throne). The American choir brought the service to a close with the "Halleluja Chorus" from Handel's "Messiah." Courtesy and good feeling prevailed throughout the service.

An American enlisted man, Pfc. Sam Stewart, played an important part in the project by designing beautiful and effective posters announcing the service. Some 300 of these, some with English lettering, some with German, were displayed in the German churches and about the city and military post.

Encouraged with the overwhelming response to this Easter service, German pastors and American chaplains alike expressed eagerness to make the joint service a tradition as long as American troops are stationed in this city.

—JANE N. MILLER

THE NETHERLANDS: Woudschoten. April 22.—THE GENERAL SYNOD of the Netherlands Reformed Church went on record in favor of "Christianization" of all education, but left it up to parents to decide if their children should attend municipal or church schools. Municipal (public) schools in the Netherlands include confirmation classes for the established (Reformed) church in their curricula. Christian schools are built with government funds but are conducted entirely under church auspices.

The synod's statement refused to make an outright choice between the two school systems, pointing out that parents are primarily responsible for the Christian education of their children and that any school system can only partly fill the need. It raised the question whether the Christian schools in general are meeting present-day problems.

—R. N. S.

ASH WEDNESDAY found the cross (left) at the walk leading to Holy Trinity Church, Lynchburg, Va. Easter morning early, the inscription on the Lenten cross was changed and lilies substituted at the base for the announcement of Lenten services (right). A project of the Brotherhood, the crosses attracted citywide attention, and led Pastor Marshall Mauney to "suspect" that they had much to do with unusual attendance on Easter morning

ONTARIO:

Synod's Confirmed Membership Jumps Fifteen Per Cent; Largely Due to DPs

KITCHENER—When Statistician Stockman finished his annual chore of adding up the Canada Synod's membership figures he was tired, but not too tired to let out a cheer: *confirmed membership had jumped more than 15 per cent*, advancing by 4,106 to 30,581. Baptized membership showed a corresponding jump of 5,067 to a total of 43,118.

BIGGEST REASON for the increase was the Latvian and Estonian congregations organized last year. In addition, the established churches showed steady increases and cut their "losses otherwise" to less than half the 1950 figure.

Only disappointing feature was a drop in the percentage of communicants from 82 per cent (the highest in the ULCA) to 76½. The statistician has traced the drop as being largely in the new congregations where many of the members have not yet been fully integrated in the life of the congregation.

DR. EARL S. RUDISILL brought one of the PCSB (Parish and Church School Board) station wagons for a two-week tour of synod with helps for Bible teaching conferences. He was accompanied by Elfriede Hartig, educational missionary of Eastern Canada. At the end of the circuit Miss Hartig went on to Nova Scotia for a three-month stay.

LUTHERAN WORLD ACTION is well on the way to another over-the-top contribution. A number of congregations devoted their Lenten offerings to the cause. The Rev. John Scherzer, of the European Desk, National Lutheran Council, visited five conferences bringing first-hand information on LWA's continuing needs.

EASTER SUNDAY Pastor W. H. Knauff dedicated a set of carillonic bells in St. Peter's Church, Preston, They are the gift of George and Harold Schultz in honor of their parents, Mr. and Mrs. Robert Schultz, who will shortly celebrate their 50th wedding anniversary.

ST. MATTHEW'S CHURCH, Brantford, dedicated its new $70,000 building April 20. Speakers were Pastor Alvin Schweitzer, and

o former pastors, Dr. A. A. Zinck, Milukee, and the Rev. Norman Berner, tchener.

ON THE SAME DAY, Trinity Church, Fort ie, broke ground for its chapel . . . The lowing Sunday, ST. STEPHEN'S, Kitchener, d the cornerstone for its first unit.

DR. KARL S. HENRY was guest preacher in Andrew's Church, Toronto, in one of a ies of English Vespers held once a month supplement the regular Latvian and Esto- n services. Another BAM staff member, . Paul A. Kirsch, was speaker at the April vice.

BIMONTHLY SERVICES are now being con- cted in the town of Oakville, near Toronto. e first service was conducted by the Rev. A. Mehlenbacher and his choir from nity Church, Hamilton. Synodical offals believe this to be an important field cause the Ford Motor Company is excted to begin construction soon on a large embly plant near the town.

OUR SAVIOUR'S CHURCH, Owen Sound, d a preaching mission on the first four hts of the last week in April. The Rev. A. Mehlenbacher, Hamilton, was misner; Dr. N. Willison is pastor.

NORMAN BERNER

YING cornerstone of St. Paul's Church, Mt. ly, N. J., are Pastor J. Donald Schupp (left) Synod President Edwin H. Knudten

GIFT

story of the week

DURING the nine years they'd spent in Puerto Rico as missionaries for Jehovah's Witnesses, the Lee Van Daalens had been happy. Often the letters mailed to Minnesota relatives contained interesting stories of how the natives were beginning to understand the Gospel. Frequently, Lee reported, he used "whosoever will lose his life for my sake shall find it," as a text.

Three years ago, the letters began carrying news about the New Van Daalen—Mark, the apple of his parents' eye.

EARLY last month, the Van Daalens decided it would be a happy Easter for all three of them if they flew home to Minneapolis to visit the relatives. Time was precious, Lee figured, so they could afford to fly.

Mark's eyes almost popped from their sockets at sight of the glistening DC-4 on the runways at the San Juan airport Good Friday afternoon. He could hardly wait to board the plane with the other 61 passengers.

Settled in their seats, safety belt buckled, the Van Daalens waved good-byes to friends on the ramp. Slowly the plane moved down the taxi strip; in two minutes it was airborne.

Three minutes later Pan American's Pilot John Burn radioed San Juan, "Am returning to field for emergency landing." But he couldn't make it; the ship crashed in a heavy sea outside the harbor.

Eleven of the passengers managed to scramble into life rafts as the plane began sinking fast. Occupants of one raft drifting near the big ship's tail were startled suddenly by someone inside the plane knocking out a rear porthole, then shoving a crying baby into their arms.

AN HOUR or so later, young Mark was on his way to a Puerto Rican hospital in an army ambulance. His parents were less fortunate . . . they had perished in the plane.

—DICK SUTCLIFFE

LUTHERAN SEMINARIANS pose in front of U.S. Capitol during conference

DISTRICT OF COLUMBIA:

Tollefson Urges Fellow-Lutherans To Take Bigger Role in Politics

WASHINGTON — Lutherans were urged to take a bigger role in politics by a Lutheran member of Congress who declared that the church "as an organization must take part in some degree in the affairs of our government."

Representative Thor C. Tollefson, Republican Representative from Washington, told Lutheran students attending a seminar here, "The very existence of our church is dependent in some degree upon the extent to which the church seeks to create and preserve an atmosphere which is healthy to its very existence."

"How far the church should go is a question for study and eventual decision," the speaker said. "It will require considerable research and study on the part of the church to decide how much it should participate in political affairs."

The Representative spoke at the Washington Seminar for Students from Lutheran seminaries, colleges, and deaconess schools April 7-9 conducted at Reformation Church. It was sponsored by the Division of Public Relations, National Lutheran Council, and the Department of Public Relations, Lutheran Church—Missouri Synod. One hundred ten delegates attended (*see cut above*).

Delegates from the Lutheran schools also heard the Rev. Joseph Simonson, executive secretary of the Division of Public Relations, NLC, say that "church people owe it as a duty to take part in political affairs."

Delegates attended sessions of the Senate, e House of Representatives, and the Na- nal Conference on International Economic d Social Development; visited the Supreme ourt, the State Department, the Library of ongress, and the Pentagon.

"Our government is as bad as we can stand and as good as we will fight for," Judge Luther W. Youngdahl of United States District Court told the students at Augustana. Judge Youngdahl warned the group, "You are working in pioneer days in human relations. We have come to the end of the period in which we think of bigness of things only and we are now in the period of development of spiritual matters."

The Social Education and Action Com- ittee of the Inner Mission Society is co- erating in a Forum series on "Christianity d Citizenship" to be held at First Congre- tional Church for four Sunday evenings. Among the speakers: Dr. Charles W. owry, rector of All Saints' Episcopal hurch and author of "Christianity and ommunism"; Dr. O. F. Nolde, director of e Churches Commission on International ffairs; District Court Judge Luther W. oungdahl and a local panel on conditions Washington.

THE THIRD ANNUAL All-Lutheran Youth ally sponsored by the Lutheran Youth ouncil of Washington was held April 20 Trinity school.

LUTHERAN LAYMEN'S FELLOWSHIP recently ected the following officers: President, John Boehne, Jr., a member of the Board Directors, Lutheran Church—Missouri nod; vice president, Harry Shoup, mem- r of the Board for Christian Social Ac- on, ALC; secretary, Martin A. McGrory, ember Maryland Synod Board of Missions; nd treasurer, Clarence I. Hendrickson, ember Christ Church, ALC, Bethesda, Md.

THE REV. DONALD F. BRAKE has been in- alled pastor of St. Peter's Church.

LESTER J. HOOK, an attorney with the eterans Administration and a member of akoma Church, has been elected president the Lutheran Inner Mission Society.

DONALD F. BAUTZ

CAMPUS

SASKATOON Seminary's new professor of New Testament is the Rev. Otto Olson, of Augustana Synod, succeeding the Rev. G. T. Monson.

PACIFIC Seminary's professor of Bible will be the Rev. Harry J. Mumm, currently completing work for his doctorate at the Hartford Foundation.

CHICAGO Seminary's new library will be dedicated Sept. 28 when Dr. Gould Wickey, executive secretary of the ULCA Board of Education, will deliver the address.

CENTRAL Seminary commencement will be held May 7 with New York Synod Secretary Paul White as speaker.

HAMMA Divinity School's commencement will be held May 18 when 30 seminarians, the largest group of graduates in the history of the 107-year-old seminary, will receive diplomas. Speaker will be the Rev. Maynard A. Stull, father of one of the graduates. Twenty-three of the class have already accepted calls.

WATERLOO Seminary graduation exercises will be held May 7. Three seminarians will be graduated this year.

LUTHERAN students, members of the Lutheran Student Associations at North Carolina State, North Carolina University and Duke University were guests of the latter at a recent dinner meeting held in St. Paul's Church, Durham, N. C.

GETTYSBURG College played host to over 50 national fraternity officers in March. The occasion: 14th annual interfraternity weekend. Speakers included NIC Chairman Charles Pledger, Jr., and Hood College President Andrew Truxal.

MUHLENBERG College has organized a speakers' bureau as a service for church, school and community groups. Made up of faculty and staff members, the bureau has set up a list of topics which it can handle, including "What is Atomic Energy?" to "What is the place of sports in American education?"

WINNERS of their seventh major basketball trophy in four years are these Lutherans, all members of Christ Church, Pacific Beach, and the congregation's basketball team. Left to right: Manager Bill North, Andrew Rock, Charles Smith, Pastor Quentin P. Garman, Bill Litton, Bill Tellous and Bob Bryan. Year's record: 15 wins, 2 losses. Pastor Garman reports "congregational interest is high"

WASHINGTON-OREGON:

Lutherans to Hold Largest Gathering of its Kind May 12 in Portland

PORTLAND, ORE.—Portland, Ore., is to be the scene of one of the largest gatherings of Lutherans on the west coast, when eight groups of churchmen hold co-ordinated conventions the week of May 12.

The ALC's Northwest District, Augustana's Columbia Conference, ELC's Pastoral Conference of the Pacific District, and the ULCA's Pacific Synod have scheduled their regular spring sessions in the Portland area for the week. Representatives of the Danish, Lutheran Free Church, Suomi Synod, and UELC, although not in formal convention during the week, will take part in some of the sessions.

Two great services have been planned: May 14, when Dr. H. W. Siefkes, second vice president of the ALC, will speak in Central (ELC) Church, and May 15 when Dr. Oscar A. Benson, president of Augustana and the American Lutheran Conference, and Dr. F. Eppling Reinartz, ULCA secretary, will speak in Portland City Auditorium.

With *Build Better* chosen as theme, Dr. Siefkes will discuss "On the Rock," Drs. Benson and Reinartz will speak on "With One Accord" and "Throughout the World" respectively.

DEDICATION of new churches and parsonages, along with several changes in pastorates, are news this month . . . TRINITY CHURCH, LONGVIEW, dedicated a new parsonage recently . . . ST. MARK'S CHURCH, PORTLAND, followed suit with a beautiful new home for Pastor Walter Knutson and family . . . The new ZION CHURCH, THE DALLES, ORE., will be dedicated May 25 . . . REDEEMER CHURCH, PORTLAND, plans to dedicate a new building on June 1.

THE REV. H. STANLEY HOLMAN was installed pastor of Trinity Church, Longview, Wash., March 23 . . . THE REV. R. BERTRAM REED was to be installed pastor of Central Church, Seattle, May 4 . . . THE REV. LOUI

EHL was installed as pastor of Redeemer urch, Tacoma, Wash., April 6.

THE REV. O. W. EBRIGHT, pastor at Zion urch, Medford, Ore., since 1950, left May o become executive director of the Cali- rnia Lutheran Home for the Aged at hambra, Calif.

PASTOR AND MRS. JOSEPH DEIBERT and ir young son, Caleb, will leave St. Paul's urch, Spokane, June 1 to go to Argentina missionaries.

LAST YEAR St. John's Church, Chehalis, sh., reported a Sunday school enrollment 57, including teachers and cradle roll. stor John L. Baglien told his parish that rollment in the school had jumped to 116.

PAUL WILLIAM FUNK

NNSYLVANIA:

xty-six Laymen Attend Rally Williamsport; Printer Arranger

WILLIAMSPORT—Typical of many ewardship rallies currently being con- cted by the Lutheran Laymen's Move- ent for Stewardship was one held re- ntly in Williamsport. Sixty-six laymen om 15 congregations attended. There re six members of LLM present along th 12 pastors (*see cut page 40*).

Dan Smith, Jr., veteran printer and active ic and religious leader of Williamsport, de local arrangements as LLM Area airman. Knowing how easily busy men glect making reservations and answering il, Mr. Smith sent out a letter urging se "that had been invited, but had not lied, to come anyway: There'd be plenty room and plenty of food, thanks to the t that they were taking over the facilities a restaurant normally closed on this day."

Result: 76 men showed up although only 55 had made reservations. Most serious problem: there were only 73 pieces of pie in the place! The head table got ice cream! Results of the meeting: a renewal of lowship for all; a more intimate knowl- ge of the work of the whole church; a

HOME MISSIONS

IDAHO: May 11 has been chosen as the organization date for Redeemer Church, Boise, Pastor-Organizer Homer Berner reports, with approximately 80 charter members already "in the book." (Pastor Berner was organizer for Idaho's only other ULCA congregation: Good Shepherd, Pocatello.

SOUTH CAROLINA: Faith Church was organized with a charter membership of 40 on John's Island, near Charleston, on Palm Sunday. The charter membership roll will be held open. The mission was started in the spring of 1951 by churchmen from Charleston; Pastor William Hiers is serving as pastor.

OREGON: Emmanuel Church, Willamina, broke ground for a $35,000 rustic-type church April 20. Synod President L. H. Steinhoff was speaker

NEW JERSEY: Half-hour prayer services in preparation for the Sabbath is the plan of the Rev. J. Brooks Moore of St. Matthew's mission, Moorestown. Pastor Moore believes "real spiritual strength will come to the congregation through this service."

OREGON: Hope Church, Klamath Falls, was scheduled for organization May 4 with charter membership reported by Mission Organizer Roderick Anderson at close to 80.

NEW YORK: After pledging itself to overpay its 1952 benevolence quota by about 20 per cent, Epiphany Church, Laurelton, has voted an additional $800 to be given to synod for work in mission congregations.

PENNSYLVANIA: One hundred and three charter members organized The Church of the Living Word in Roslyn, April 20. Participating were Ministerium President Emil E. Fischer, Ministerium Superintendent of Home Missions Roy Winters and Seminarian Laurence G. Horn. Congregation is outgrowth of co-operation of Central Pennsylvania Synod and Ministerium Lutherans in the area.

ONE PASTOR AND SEVEN MEMBERS of the Lutheran Laymen's Movement for Stewardship from the Williamsport (Pa.) area are shown during recent dinner meeting in Montoursville. Seated, left to right: Dr. Harry Miller, LLM President Harold Landis, Dan Smith, Jr., and LLM Associate Director Chester Myrom; standing: Dr. L. E. Wurster, Charles F. Nicely, Carl H. Simon, and Ward Gilbert

better understanding of Christian stewardship; and an appreciation of the role of LLM in the promotion of Christian Stewardship in the United Lutheran Church.

Another result at Williamsport: three new members for LLM: Franklin P. Fawcett, Williamsport, Pa.; F. I. Narehood and Harold Narehood, Milton, Pa.

"Calling laymen to the practice of Christian stewardship wherever they are and in whatever they do" has been the theme of a series of stewardship rallies conducted thus far this year by the Lutheran Laymen's Movement for Stewardship.

Laymen and pastors in over 50 areas, scattered from New York in the east to Nebraska in the west and Florida in the south, have gathered, usually at meal time, to hear presentations by LLM Director Henry Endress, or his associates, Zeb Trexler and Chet Myrom, or LLM special representatives. Herbert H. Hewitt, assistant to Director Endress, arranged the meetings.

Total LLM membership on April 10 was 1,132, a gain of 80 since Jan. 1, 1952. A goal of 1,400 members has been set by the time of the Seattle convention to assure continuance of LLM paying all costs of stewardship promotion in ULCA (saving ULCA $175,000 a year) and permitting certain needed additions to the service.

THE NEW $101,000 Montgomery Church was dedicated recently when Synod President Dwight F. Putman preached the dedicatory sermon to the 500 who attended. Former Pastor Albert Klepfer addressed a similar congregation the same evening. The congregation borrowed $40,000 the middle of 1951; in mid-March, the indebtedness was reduced by $14,000 (*see cuts opposite*).

ENNSYLVANIA:

ongregation Smiles Knowingly as Pastor Preaches Lenten Sermon

PITTSBURGH—Listeners to a Lenten sermon by Pastor William Hankey, Apollo, smiled when he mentioned that even among ministers, false standards of success are sometimes held, and a fast shiny car might possibly be a leading index to evaluate the importance of a pastor's position. The reason for the smiles was soon apparent, for the following Monday a group of the men in the congregation announced to the pastor that a new car, a gift of the congregation, was waiting for him in exchange for his old one.

SPECIAL OUTDOOR Easter services were made possible this year throughout the Pittsburgh area by the Junior Chamber of Commerce in co-operation with the various outdoor theater owners and the Tri-State Drive-in Association. These special outdoor Easter services are especially for invalids and other handicapped persons. Services were held simultaneously at 10 A.M. Catholic masses were held in the south and north sections of the county and the Protestant services the eastern and western sides.

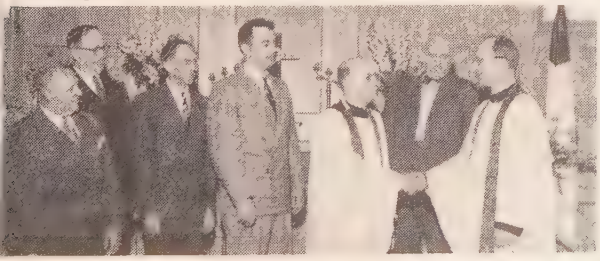
The students of Allegheny College, Meadville, have been extended an invitation to participate in the Bethesda Orphanage program as volunteer helpers. One hundred twenty-six students have expressed their willingness to help provide supervised play, guidance in arts and crafts, tutoring, classes in religious education and special musical training.

Montgomery (Pa.) new church

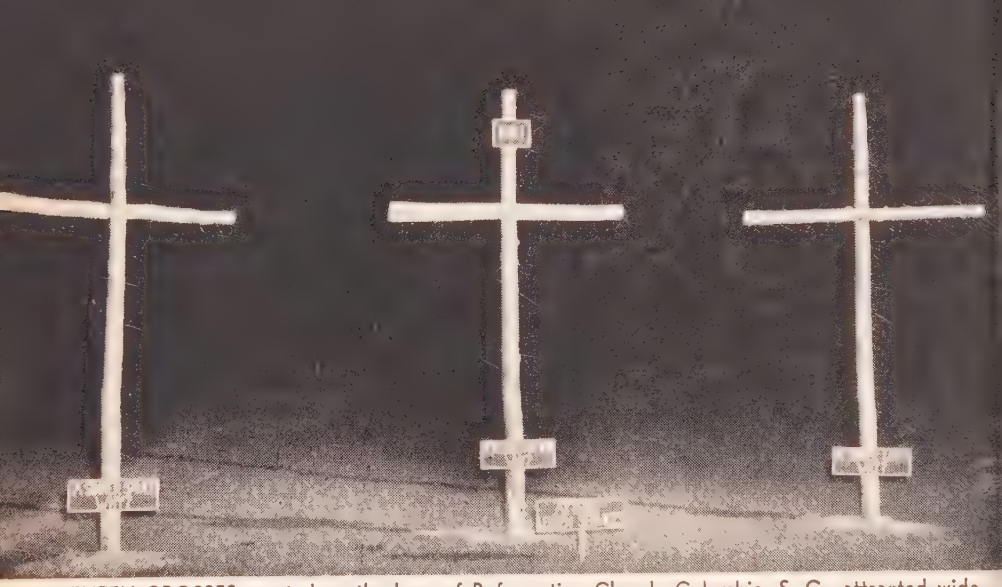
THE ULCA Board of Social Missions has approved $2,000 for the employment of a field worker for Bethesda Home.

THE REV. L. DAVID MILLER, Fort Wayne, Ind., known for his articles on church music in THE LUTHERAN, *Luther Life* and *The Parish School* magazines will teach the course on Church Music at the Thiel Summer Assembly, July 13 to 19. At the same school Miss Susan Glatz, teacher in South India, will teach a course of missions.

DURING APRIL six spring WMS conferences were held. Information and inspiration were brought by Mrs. Walter A. Voss,



PASTOR John R. Knaul and laymen of Montgomery (Pa.) Church are congratulated by Central Pennsylvania Synod President Dwight Putman at dedication service of the new $101,000 church



LENTEN CROSSES erected on the lawn of Reformation Church, Columbia, S. C., attracted widespread attention. A project of the Boy Scout troop of the congregation, the idea was Dr. Wynne Boliek's, pastor of the congregation. The crosses were the first to be used in the community

mission study secretary of the WMS-ULCA, and Dr. Fred J. Fiedler, secretary of the ULC Board of Foreign Missions.

Synod is currently running about 4 per cent ahead of last year in the apportionment receipts, but is behind in last year's pace for Lutheran World Action.

THE PITTSBURGH Lutheran Ministerial Association heard Dr. Gould Wickey, executive secretary of the ULCA Board of Education, and the Rev. Theodore S. Liefield, Capital University Seminary. In May the group will hear Dr. Joseph Simonson, executive director of the Division of Public Relations, National Lutheran Council.

FIRST CHURCH, Pittsburgh, after studying the matter of relocating, has decided that no other possible location is more central by public transportation than its Grant Street location. Apartment life is growing; hotels around the church are planning to expand, making more rooms for visitors. Sunday parking facilities are now abundant with three parking lots. The proposed new Civic Center across the street, the huge office building clustering around the church, the new 700-car parking garage being built near by, all commend their present situation as being in the future heart of Pittsburgh. The church will remain to serve the nerve center of the Steel City.

KATHRYN A. WATSON, LSA vice president and a senior at University of Pittsburgh, has been awarded a partial scholarship to the Lutheran World Federation convention in Hannover, Germany, by the Division of Student Service, National Lutheran Council.

LUTHER E. FACKLER

SOUTH CAROLINA:

Youth Promotes Bible Emphasis; Five Seminarians Called to Synod

COLUMBIA—Youth led the way for special emphasis of the "Bible In Daily Living" at Incarnation Church, Columbia, by promoting interest in daily Bible reading by distribution of the Revised Standard Version of the New Testament in the congregation. They secured 100

ppies from the local Publication House ranch on consignment and within a short hile sold 68 copies. Pastor George E. eetze reports this effort by the youth d developed more interest, more con- rsation, and more daily reading of the ble.

To DATE, five seniors at Southern Semi- ry have accepted calls to vacant parishes South Carolina. These include: Richard llinger (to Fairfax Parish), Earl Load- ldt (to St. John's, Johnston), William ingard (Christ Church, Denny Terrace, olumbia), he will also supply Trinity nurch, Parr; Karl Park (Ridge Parish, esville), and Raymond Bost (Nativity nurch, Spartanburg).

Opening of the Lutheran Book Store at the new location in Columbia was held March 24. Dr. H. Torrey Walker, executive secretary of the Board of Publication, Philadelphia, directed the program. Dedication was by Dr. Karl W. Kinard, president of synod. A short address by Dr. Wynne C. Boliek, of Columbia, member of the ULCA Executive Board, was included. "Open house" followed, offering opportunity for friends and special guests to inspect the new store. A good crowd weathered a rainy evening to attend. The new location, 1233 Hampton St., is considered one of the best sites available in the city. A large committee room has been provided at this new location.

DR. KARL W. KINARD, synod president, s moved his office to the new location of e Lutheran Book Store, now has more equate space for his work.

ADVENT CHURCH, NAVY YARD, Charleston, ceived a special LWA offering Easter Sun- y. Quota was $500; offering was $800.

OVER 40 LUTHERAN students from colleges d universities in the southeast came to uthern Seminary in March, gave special ought to the cause of the ministry. The ogram was arranged by the ULCA Board Education's Pastor David Bremer.

A PREACHING MISSION was held recently St. Timothy's Church, Whitmire.

A continuation of the listing, by states, of those congregations **reporting** "The LUTHERAN In Every Home."

IDAHO

Boise, Mission
Homer W. Berner

Pocatello, Good Shepherd
Paul W. Funk

ILLINOIS

Bluff Springs, St. John
R. E. Aden

Champaign, Grace
Edward A. Cooperider

Chicago Heights, Trinity
J. Bannen Swope

Liberty, Zion
William A. Hover

Oak Park, Good Shepherd
Wm. E. Kmet

St. Louis, St. Mark
Marvin F. Sielken

Mt. Carmel, Zion
William A. Hover

INDIANA

Albion, St. Mark
J. Francis Mussehl

Auburn, St. Mark
Allen K. Trout

Corydon, St. Peter

Fort Wayne, Faith
Robert H. Heine

Kokoma, St. John
Otto H. Friedmann

THE REV. BERNARD F. WISE has been installed pastor of Redeemer Church, Charleston.

EXECUTIVE COMMITTEEMEN have appointed a special committee to study the matter of calling a synodical worker, provided for at synod. The committee will determine and define the duties of the worker and report back to the Executive Board.

DR. KARL W. KINARD is the ULCA representative at Midwest Synod May 12-14.

DR. WYNNE C. BOLIEK is ULCA representative at the meetings of the Kansas Synod and the New Jersey Synod.

THE REV. WILLIAM V. MCCRAY has been installed pastor of Union-Hebron parish, Saluda.

WYNNE C. BOLIEK

NORTH CAROLINA:

Editor Calls Attention to Busy President, Urges Provision for Field Worker

HICKORY—Writing under "The Editor's Pen Points" in the current issue of the *North Carolina Lutheran*, Editor David Cooper has pointed out the work load as well as the "spiritual responsibility" on the shoulders of the president of the synod.

"Despite the fine way in which he (President F. L. Conrad) is handling" his responsibilities, Editor Cooper asks "does such a progressive synod as ours have the right to impose" such a heavy load "on one man"?

"It's really not so surprising," says the editorial, "when one considers the present, and growing, size of the effervescing North Carolina Synod—but it always amazes me a little to see in black and white the record of our synod president's activities during a year, as reflected in his annual report to the synod.

"I haven't seen his report for this year, though, undoubtedly, it is of greater-than-ever proportions, because of the record year just completed—but last year's report was condensed to 18 closely printed pages.

> "Board meetings, committee meetings, personal conferences, meetings with pulpit committes, congregational mediation, conventions, cornerstone layings, ground-breakings, dedications, Home Mission development, records to keep, reports to make, letters to write, special messages to compose, causes to promote, budgets to watch. Stop! I'm getting dizzy!

"The point is—does such a progressive synod as ours have the right to impose such a load, not to mention the spiritual responsibility involved, on *one* man, despite the fine way in which he is handling it?

"Our far-seeing sister synod to the south at its convention in February voted unanimously to provide for a 'field worker' to be under the direct supervision of the president, to assist in directing the Home Mission work, supervise and direct much of the Social Missions service, and assist in promoting other phases of synodical activity.

"Draw your own conclusion."

OHIO:

Westby Succeeds Dagefoerde May 1; Carey Church Considers Church Plans

COLUMBUS—A new director of the Lutheran Welfare Service of Northwestern Ohio at Toledo will be on the job May 1 with the coming of Layman George Westby, for the past eight years executive director of the Lutheran Welfare Society of Iowa. He succeeds Dr. Otto Dagefoerde, long-time Toledo inner mission leader, who is now field consultant for the division of welfare of the National Lutheran Council. Interim director of the Toledo work has been Pastor Karl Mix, institutional pastor.

CHRIST CHURCH, Carey, is studying proposed building plans for a colonial church structure designed by Philadelphia Architect T. Norman Mansell, and would remodel the present church for Sunday school purposes. The program was prepared by a committee which has been at work since 1949.

DR. AND MRS. VIRGIL ZIGLER, medical missionaries to India supported by Glenwood Church, Toledo, sailed on the *Queen Mary* on April 16 to return to their mission hospital.

A MEMORIAL GIFT to St. Mark's, Van Wert, for the late Mrs. Rachel Swartout Fraylick resulted in decision to establish a Memorial Building Fund to encourage members to memorialize friends and relatives with gifts.

AUGSBURG CHURCH, Toledo, has been receiving authentic knowledge on the places St. Paul knew in a Sunday evening series of

ks and films on the life of St. Paul given
Dr. Robert S. Kinsey, associate pastor.
. Kinsey has an archeology degree from
ins Hopkins University, visited and
died all the places in Greece where St.
ul preached, and from his first-hand ob-
rvation has written a book *With Paul in eece* soon to be published.

Mrs. Harold Mayer of First Church, Columbus, used her Bible knowledge in a Bible memory test sponsored by the Columbus "Dispatch," received $25 for her favorite charity, the Altar Guild of First Church, received a Bible for herself.

BETHANY CHURCH, Cleveland, is raising nds so that ground can be broken on the th anniversary for a religious education dition.

ST. PAUL'S, Marion, unanimously adopted new constitution on Feb. 24, had mail votes om several members of the congregation ay on military service.

E. RUDOLPH WALBORN

EW YORK:

ty's Action Prods Congregation; ueens Lutherans Vote New Church

LONG ISLAND—A congregation in ueens has demonstrated how progress n be made by faith and determination. ne Church of Our Saviour, Jamaica, orshiping in a converted house, was told the city late last year that it would ve to stop using classrooms and various ortions of the building. The congrega-on's reaction was an overwhelming vote tear down the entire building and erect church. Through the aid of an archi-ct and builders in the congregation, a it that would have cost upward of 20,000 on outside bids will be erected r $75,000. Ground was broken for this urch on April 20, and a drive for 0,000 is nearing its successful conclu-on. Pastor J. Victor Benson reports that e entire amount is being raised entirely by offerings and voluntary contributions without resorting to bazaars.

THE REV. THEODORE W. JENTSCH has resigned from Incarnation Church, Jamaica, effective May 4, to enter the army chaplaincy.

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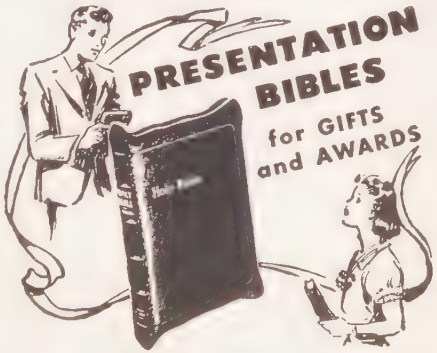

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CHRIST CHURCH, Floral Park, held a double celebration recently, marking the 40th anniversary of the congregation and the 35th anniversary of Pastor Ralph M. Durr coming to the congregation. Dr. Paul White and Dr. David Jaxheimer preached April 27. A feature of the celebration was the presentation of a new car to Pastor Durr (*see* THE LUTHERAN, *April 23*).

ST. STEPHEN'S CHURCH, Hicksville, offers a unique report: at present, it has seven members studying for the ministry and one for the diaconate. Three of the students are from one family.

DR. PAUL Y. LIVINGSTON, pastor of St. Andrew's Church, Richmond Hill, is organizing a group to make a pilgrimage to the Holy Land by air next summer. The group will be limited.

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NEW JERSEY:
Synodical Brotherhood Organized May 3; Empie, Harkins Speak

TRENTON—Slated for organization this week-end (May 3) was the New Jersey Synodical Brotherhood. A statewide laymen's rally has been arranged in Trinity Church, Trenton, and National Lutheran Council Executive Secretary Paul Empie and the Rev. George F. Harkins, assistant to the president of the United Lutheran Church, were on the program. Anticipated attendance was reported to be several hundred. Over 130 congregations were invited to send representatives.

NEW BROTHERHOODS have been organized at St. Matthew's Church, Moorestown, and Christ Church, Bridgeton.

BEING ABLE to conduct the largest number of activities in the smallest amount of space has been the history of Redeemer Church, Vineland, for the past 28 years. But with the groundbreaking of a new three-unit plan—with the first unit to be constructed for $45,000—many problems will be solved for this growing congregation. Pastor Henry Voight has been serving the parish since 1925. The Rev. Albert P. Stauderman, associate editor of THE LUTHERAN, participated.

LUTHERAN YOUNG PEOPLE in the northwestern part of the state became an integral

t of the Luther League of New Jersey and the national organization at a recent organizational meeting in Phillipsburg.

Officers elected included Patricia Kessler, ace Church, Phillipsburg, president; James t, First Church, Stewartsville, vice president; Janet Treible, St. James' Church, llipsburg, secretary; Elmer Grube, Zion urch, Spruce Run, treasurer; and C. Edgar hnlein, St. James, Phillipsburg, pastoral isor.

Clergymen from synod planning to attend the Lutheran World Convention in Hannover in July include, Dr. George R. Tamke, Union City; Pastor Alford R. Naus, Pennsauken; and Pastor Harold Haas, Jersey City.

THE "STUDENT LOAN" MEMORIAL FUND at nple Church, Pennsauken, received $1,033 m the Bernard Leuthy Fund which was en by relatives and friends who remembered him with a pecuniary gift instead of usual floral tributes.

Monies from this fund are loaned without erest to worthy college students. Pastor ord R. Naus has encouraged his parishioners to make permanent memorial gifts.

OVER 600 LUTHER LEAGUERS plan to attend a statewide rally at St. John's Church, ean City, May 10. Pastor Henry Luffry, Philadelphia, is to speak.

ST. MARK'S CHURCH, Elizabeth, dedicated ew $170,000 edifice recently. This marks completion of a building program which an in 1935. Numerous memorials were en to the church which helps to make it e of the most beautiful in synod.

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NEWS IN THE CHURCHES

CONTRACTS for the erection of a two-story church school building at Zion Church, Riverside, were signed April 9. Construction will begin on the $60,000 unit soon.

ZION CHURCH, Egg Harbor, dedicated a new accoustical system April 27.

SYNOD'S Congregational Auxiliaries Committee has arranged a synod calendar, listing all synodical and special group meetings for the year. RALPH I. SHOCKEY

ULC CALENDAR

MAY

7- 8. Women's Missionary Society Convention. New Jersey Synod. Holy Trinity Church, Wildwood
12-14. Indiana Synod. St. Luke's Church, Logansport
12-14. Michigan Synod. Resurrection Church, Detroit
12-15. Midwest Synod. Friedens Church, Lincoln, Nebr.
12-15. Pacific Synod. St. Paul's Church, Vancouver, Wash.
12-15. Illinois Synod. St. John's Church, Joliet
13. Rocky Mountain Synod Brotherhood. Grace Church, Casper, Wyo.
13-15. Rocky Mountain Synod. Grace Church, Casper, Wyo.
13-15. WMS Convention, Rocky Mountain Synod. Grace Church, Casper, Wyo.
13-15. Texas Synod. United Dr. Martin Luther Church, Shiner
15-18. WMS Convention, Ministerium of Pennsylvania. Trinity Church, Pottsville
16-18. Luther League Convention. Canada Synod. Hanover, Ontario
17. New York Synod Brotherhood. Trinity Church, New Haven, Conn.
18. Michigan Synod Brotherhood. Trinity Church, Battle Creek
18-21. West Virginia Synod. Jackson's Mill
18-21. WMS Convention. West Virginia Synod. Jackson's Mill
19-21. New Jersey Synod. St. Mark's Church, Elizabeth
19-22. Central Pennsylvania Synod. First Church, Carlisle

22. Ministerium of Pennsylvania. Buck Hill Falls
22. Ohio Synod. Zion Church, Wooster
22. Iowa Synod. St. John's Church, Council Bluffs
22. WMS Convention, Iowa Synod. St. John's Church, Council Bluffs
22. Northwest Synod. St. James' Church, Marinette
24. Maryland Synod Brotherhood. Gettysburg Seminary, Gettysburg, Pa.
29. Pittsburgh Synod. Luther Memorial Church, Erie, Pa.
29. Maryland Synod. Gettysburg Seminary, Gettysburg, Pa.
1. Luther League Convention. New York State. Bellaire, Long Island

NE

5. Wartburg Synod. Emmanuel Church, Racine, Wis.
5. WMS Convention, Wartburg Synod. Emmanuel Church, Racine, Wis.
6. Canada Synod. St. Andrew's Church, Toronto
8. LL Convention, Wisconsin State. Lake Park Church, Milwaukee

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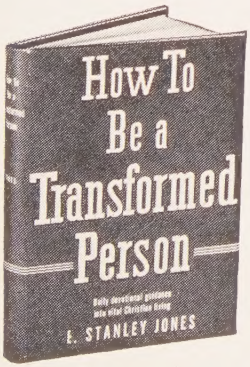
WICKS ORGANS

by E. Stanley Jones



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In Conclusion . . . . . .

ACCORDING TO Walter Winchell, Dorothy Thompson is receiving "instruction" from Bishop Fulton Sheen. If you are not acquainted with these individuals, this doesn't mean anything to you. But if the report is correct, and the instruction results in Miss Thompson's conversion to Roman Catholicism, you will see the item prominently published in your newspaper one of these days.

Such an event would be difficult for many of us to understand. Miss Thompson, a famous American journalist, was brought up in a parsonage in upstate New York (her father was a Methodist clergyman, according to my vague recollection). She has written frequently and skillfully about things of the spirit. She doesn't seem like the sort of forlorn soul who could achieve peace of heart by submitting to the Holy Father.

But things have a way of turning around in circles.

An intellectual who has drifted away from the church, and who feels a need for coming back, may not find a Methodist meetinghouse attractive. The whole spectacle of the Methodist Church in action—now on display at the General Conference in San Francisco—may not stir up one little corpuscle.

THERE WAS A TIME when Methodist preachers awakened frenzied zeal in minds lulled asleep in the droning ritual of the churches of England. When the gospel was preached in naked severity, souls were saved. That happens today among Roman Catholics in South America who have lost interest in the masses sung in their own churches, but respond to the clear voice of the Protestant preacher.

But after a while preachers sometimes repeat themselves. The naked severity of their sermons begins to seem primitive. Little Protestant chapels look drab, awaken no floodtide of reverence from the depths of the soul.

Most of American Protestantism suffers from the same difficulties the Methodists have. Our thoughts are guided by the ministry of our churches, but sometimes not our emotions. Some folks can get emotional about Billy Graham's pulpit pounding, but it's too late in the day for that to happen to most of us. Bishop Sheen, hypnotizing people on television like an ecclesiastical Frank Sinatra, gets better results.

WE LUTHERANS, more than most other Protestants, don't have to suffer from emotional starvation in our churches. For instance, the sermon isn't the only thing we have on Sunday morning. It takes one third of our hour in church. As we come to our places in the pews we bow our heads in prayer. It ought to be heart-throbbing prayer, a pouring out of our uncertainties and discontent and regret. God understands that.

When the ancient liturgy of the church begins, and the candles flicker on the altar beside the gleaming cross, our pulse should quicken. This is no ordinary routine affair. There's a chance that one of the sopranos in the choir holds a note a trifle longer than the others, but we won't hear her if we are all singing. This is the Christian congregation uniting in hymns and prayer. Heaven itself listens.

Don't be ashamed to let yourself get a bit emotional when you come to church next Sunday. If you stop to think about what we're actually doing when we worship our God, how can you help it?

—ELSON RUFF

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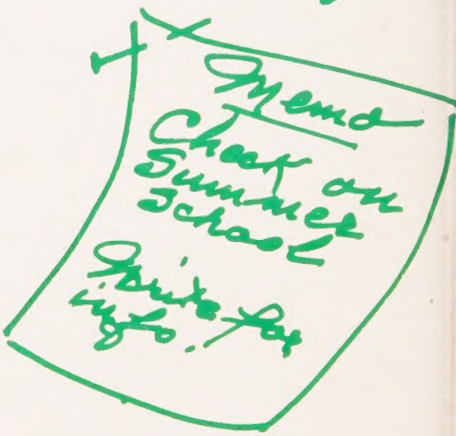

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